

THE
MIRROVR
OR MIRACLE
OF GODS LOVE VNTO
the world of his ELECT.

PREACHED ON THE
third of *Iohn*, verse the sixteenth:
Wherein the said Scripture is very lear-
nedly expounded, and the rich treasures of
Gods grace in CHRIST are
accurately opened.

By that faithfull seruant of Christ, and preacher of his
Gospell, Mr. PAVL BAINE.

Rom. 5. 8. *But God commendeth his love towards us, in that while
we were yet sinners, Christ died for us.*

Rom. 8. 32. *He that spared not his owne Sonne, but deliuered him
up for vs all: How shall he not with him also freely giue
vs all things?*

London, printed by H.L. for Nathanael Newbery: and are
to be sold at his shop vnder St. Peters Church in
Cornhill, and in Popes head Alley, at
the signe of the Starre. 1619.

THE MIRROR OR MIRACLE OF GODS LOVE VNTO the world of his Elect.

PREACHED ON THE
third of Iohn, yet the first time.
Wherein the said Scripture is very plain-
ly expounded, and the rich treasures
of Gods grace in Christ Jesus
abundantly opened.

By that faithful servant of Christ, and member of his
Gospel, Mr. PAVL BARNE.

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Cornhill, and in Popes head Alley, at
the sign of the Lamb. 1619.



TO THE RIGHT WORSHIPFULL SIR

THOMAS ROBERTS, KNIGHT,

and the very worthy Gentleman, M^r

Walter Roberts, his Sonne and heire; with

all externall comforts, the eternall

blessing of GODS loue in

CHRIST.

RIGHT WORSHIPFULL:



*W*hat some rich men, who are them-
selues childlesse, with good prooffe &
comfort doe, in bringing up the or-
phane child of some deceased friend;
the same, or some such like thing
haue I assaied to do in the publishing
of this Sermon. I my selfe goe child-
lesse for any publike birth of mine owne braine: nor is
that any grieffe vnto me. There is no need (I well perceiue)
of my slender helpe in this kinde, either in this superfluitie
of uselesse pamphlets, (to say no worse of them) wherewith
our age ouerflowes; or in this store (which to the glorie of
Gods grace in our daies, and in st praise of their authours, I

The Epistle

*Authore, non o-
portet libror sed
thesauros compo-
nere. Domitius
Piso.*

acknowledge) of well meant and well deserving labours. And what need soever there were, I am too weak an Atlas to uphold this firmament. Writings of Authors (saith one well) should bee, not so much bookes packt vp with paper, and blackt ouer with inke, as Treasuries replenisht with variety of choysest learning: Nor (as I conceiue) empty coffers filled with the fume and fume of idle heads, nor dead mens coffins pestered with the rotten carrion of prophane, filthy, and corrupted hearts, nor olde chests stuffed with rusty iron, thread bare rags, and refuse geare; but rich cabinets, at whose opening the Reader might finde store, new and old, of the best and rarest things which Canaan, Greece, or Rome doth yield. With which variety I do too well know, that it is beyond my scant store to furnish the table, and entertaine my guests. I am therefore well content to sit still, and chuse rather to feed upon the sweet and wholesome hony which other industrious Bees gather and bring vnto the hieue, applauding their well furnisht and well polisht works; then to come upon the publique stage to do that which needs not, or attempt that which I cannot, either with iust shame for my Bayardlike boldnes, or euen from the most fauourable, with more pity for my well meaning, then prayse for my well deserving. Notwithstanding, lighting upon this Sermon of that both learned and godly Diuine, Mr Paul Baine (of whose gracious ability in preaching Gods word, sometime your owne eares, & I perswade my selfe, your harts also were witnesses) as a poore orphan babe of a deceased friend, as for the memory of its Author, which will euer be deare vnto mee, I did gladly embrace and entertaine it: so induced by the example of others, who with good acceptance and service to the Church, publish both

larger

Dedicatorie.

larger Treatises and brieſe Sermons of his making; I haue ventured to ſhew my ſelfe ſo farre on this Theater, as to ſet it forth to publike view, and make it common vnto others with mee. Wherein good men, I preſume, will both accept my good meaning, to doe that for them by the labours of other men, which I cannot by mine owne (that is, to ſet forward their knowledge in the great myſterie of godlineſſe) and conne mee thanke, who haue ſet up for them ſuch a faire and cleere light, to diſcouer that abſtruſe myſtery, and to light them onward in that way. For there is ſcarce in the Book of God, a Mine that is more rich and abundant in diuine metall and myſtery, then the Text handled in this Sermon. In which at one viewe, as in a cleere mirrour, there is preſented to vs the fountaine (Gods eternall loue) from which all good bleſſings iſſue and flowe forth vnto vs; the common ciſterne (Ieſus Chriſt, the onely begotten of God, beſtowed on vs) in whoſe theſe bleſſings (as al waters in the Sea) are gathered together, and incloſed; the bucket (Faith) whereby wee may draw out of this Well whatſoener grace wee doe neede; Laſtly, the moſt precious and ſweet waters, which are heere in plentiſull manner for vs to draw and drinke of: that is, euerlaſting bliſſe and ſaluation of ſoule and body. It is much then to bee wiſhed, that as this Scripture is familiar in the mouthes of many; ſo the myſteries thereof were well vnderſtood, and cloſe applied to their hearts. Whereunto this Treatiſe, I dare promiſe, will aſſoord ſome good helpe to thoſe that will deigne diligently to peruſe it. For, herein the foreſaid points are diſcuſſed and diſcourſed, with that equall mixture of learning and pietie, that both the learned ſhall meete with ſome things not very common, perhaps not to increaſe,

The Epistle

*Landat venies
qui vult extru-
d. emer. es.
Horat.*

*Fulmen Lawi
fuit. cem non
icit. Plin. l. 2.
855.*

Plin. l. 2. c. 37.

yet to renew his more secret knowledge, and whet his judgement; and also the godly Christian shall not want wherewith to feede his deuoutest meditations, and enkindle his best affections toward God. But least I doe seeme like some deceitfull Broker, to set forth an worthlesse wares, by goodly words; I will leave the prooffe hercof to your owne, and the iudgement of other Christian, and not fastidious Readers. Onely (good Sir) giue mee leave to send it abroad under the shield and shadow of your Worships name; and in the patronage thereof, to associate with you your very worthy sonne. I could not well separate you in this small office of kindnesse, whom nature hath ioined so neerely by the second of her straitest bands; and much goodwill in sundry fauours, haue made ioint partners and patrons vnto mee. Your two names, as a Laurell Garland wreathed on the fore-front heereof, this Sermon, will (I trust) helpe to garde it from the blasting of euill tongues; or like the fortunate Starres of Castor and Pollux, when they appeare double, giue hope of the more secure passage, vnto it. It is a Worke, I am sure, that will well beseme your gentlenesse, To patronize this Posthume Orphane; nor can it bee any blemish to your reputations, To lend your countenance to the child of so good a man. Accept therefore (much respected Sirs) this slender present which I offer you, as the best acknowledgement which I can make of your constant loue and kindnesse, whereby I haue had speciall comfort in the place where I live. It were happely more credit for mee to make this whatsoever satisfaction out of mine owne stocke: but it will bee your greater gaine, that I doe it out of anothers purse: Mine owne would proue but short pay, and copper coine; whereas

Dedicatorie.

whereas what heere I haue borrowed to tender vnto you,
is currant and pure gold of Gods sanctuary: which, if it
please you to put it up, will adde some good increase to
your spirituall treasure of saving knowledge. What on
my part is wanting in performance, I will make up with
my hartly desires and prayers for your prosperous state
in the world, and spiriounall welfare in the Lord.

At the Free-school in Cranebrooke
in Kent, December the 14.

1618.

Your Worships,

in all Christian seruices,

J. B.

Dedication.

inherent upon these I have bestowed to render unto you
in current and pure gold of God's sanctifying: which if it
please you to put it up, will add some good increase to
your spiritual treasure of saving knowledge. If that be
my part is wanting in performance, I will make up with
my hearty desires and prayers for your professed part
in the world, and spiritual welfare in the land.

At the Free-school in Cranbrook

in Kent, December the 14.

1618.

Your Worship,

in all Christian services,



THE
MIRROVR OR
MIRACLE OF GODS
LOVE VNTO THE WORLD
OF HIS ELECT.

IOHN 3. 16.

*For God so loved the world, that he hath given his onely
begotten Sonne, that whosoever beleaueth in him
should not perishe, but haue everlasting life.*



HERE is no wisdom to bee
compared with the knowledge of
God in Christ. This hath not a
few Arguments to commend it.
1. Cor. 2. 7. Ioh. 17. 3. It is not sim-
ply wisdom, but Gods wise-
dome, in an eminent and high de-
gree, wrapped and folded vp in a mysterie which all
men cannot conceiue. It is a secret hidden wisdom:
and that not lately deuised, but thought on of old, re-
solved and decreed by God, euen before his purpose
to create the world, for a more speciall aduancement
vnto glory. Yea, to know God in Iesus Christ is life it
selfe, that life which is everlasting: which it bringeth
vs not onely in a sure hope and expectation, but in
B some

The excellency
of the know-
ledge of Christ.

some fruition of it, in the foretaste and first fruits thereof. I haue therefore made choice of this place, as in which both God our louing Father, and Christ the gift of his grace are vnfolded vnto vs. But before we come to handle the words themselves, it is fit by observing their coherence, to know the true scope they aime at, and if any thing bee obscure to vnfold it. The dependance they haue on the former words is on this sort; Christ in the verse immediately going before gaue this our generally: That whosoever beleeueth shall haue life euerlasting. Now the Iewes giuen to emulation, might thinke much that the priuiledge of life should bee communicated with the vncircumcised Gentiles. Christ therefore meeteth with this corruption, and confirmeth the vniuersality of that proposition, with this reason. What God proposeth as his end, shall certainly be. My counsell shall stand, and I will do whatsoeuer I will. *Isa. 46. 10.* But God hath set downe with himselfe this end in giuing his Sonne; that whosoever beleeueth shall haue life: *Ergo* Whosoever beleueth shall haue life euerlasting. The Minor is in these words of my Text: the conclusion in the fifteenth verse: the proposition is from elsewhere to be gathered and supplied. In the words there is onely one phrase of speech that doth neede to be vnfolded; that is, what is meant by the world. *Theophylact* giueth two significations of this word, in the eleuenth of *Iohn*, the one τὸ σῶμα, that is, the whole vniuerse. The other, τὰς τὰ κοσμίαν φρονεῖ-τας, that is, men worldly minded. Some taking it in the former sense very largely, though not for the vniuersality of the creature, yet for all men vniuersally,

giue

The coherence
of the words.

Which come in
to meete with a
scandall of the
Iewes.

Their sense.
What is meant
by the world.

Not all man-
kinde as some
thinke.

giue these two interpretations of it. The first, thus. God so loued all men, that he vouchsafed to giue and offer his Sonne in the preaching of the Gospell vnto all; according to those places: *Goe, teach all Nations, Mat. 28. 19. Preach the Gospell to euery creature. Marke 16. 15.* A truth, I confesse, but not meant in this place. For heere is not meddled with the Ministerie: but the Decree of God, and manner of our Redemption, is manifested. And when wee come to handling of those words of giuing the onely begotten, we shall see that agreeably vnto the context, they are to be taken in another sense. The second exposition is, that God so loued all, that hee gaue his onely Sonne to death, of purpose and effectually for all. But this is false. For euen this one reason ouerthroweth it. Whatsoeuer the Lord purposed, Christ perfectly performed. *I haue finished the worke thou gauest mee to doe. Iohn 17. 4.* But Christ did neither make intercession, nor dye for all. *Ergo.* The first is proued: *Iohn 17. 9. &c. I pray not for the world.* That is, say some, not that they should continue in worldly courses. *Ans.* There is an opposition betweene the world, and those that were giuen vnto Christ; which plainly sheweth that hee doth exclude the world from the benefit of his prayers, as being none of those which were giuen him by his Father: which opposition doth also inferre and inforce thus much, that if in one member (as, for them which thou gauest me) persons, namely Gods elect are meant, as is most euident: then in the other we are to vnderstand not worldly courses, nor approued of God; but men, passed by & neglected of him.

But this prayer is not made by him as Mediatour.

For God did not purpose the saluation of all mankind by Christ.

Since Christ did not intercede for all mankind.

Euen when he prayed as Mediatour.

Pontifex & me-
diator animarū
noſtrarū
pro nobis minime
interrogare
videretur.

Ans. This ſh ſh is utterly ouerthrowne by the context of this Chapter. For this was made when the houre of his offering vp approached; was as it were the ſanctification of himſelfe thereunto; was not made for a few godly, but all that ever ſhould belecue, *verſe 20.* Which *Cyri*l ſaith to be put in, leaſt that the high Prieſt and Mediatour of our ſoules ſhould not ſeeme to intercede for vs. And the iudgement of *Cyri*l is, that he maketh this prayer as Mediatour on the ninth verſe of this Chapter. Where hee hath theſe words; *Chriſtus ſuos a non ſuis ſeparans, pro his qui verbum audierunt, qui iugum ſuſceperunt, rogat, quorum Mediator atque Pontifex eſt, iſtis tantummodo mediatio- nis bonum non iniuria attribuens*: that is, Chriſt ſeparating his from thoſe that were not his, doth pray for thoſe which heard his word, which had taken his yoke on them, not vniuſtly beſtowing the benefit of his mediation onely on thoſe, whoſe Mediatour and high Prieſt he is.

Nor did die
for all man-
kinde, but his
ſheepe onely.

The ſecond thing, that he died not for all, appeareth, *John 10. verſe 15. I lay downe my life for my ſheepe.* Yea, but may it be ſaid, all are his ſheepe. *Ans.* Not ſo. For his ſheepe haue their note and name giuen them of ſeparation from others which are not ſo: Secondly, in the twenty ſixt *verſe* hee ſaith to ſome preſent, that they were not of his ſheepe. That is, wil ſome ſay, becauſe they would not beleue. *Ans.* Nay rather becauſe they were not his ſheepe, they beleued not, as there appeareth. And at the laſt iudgement we ſhall know that there is difference betwixt goates and ſheepe.

Some third ſignification then is to be inquired:
which

which wee shall see by comparing 1. *John* 4. 14. and *Mat.* 1. 21. to be the people of God whom hee saueth in the world, and to note no more. Hee is the Saviour of the world, saith *John*: and who or what is this world that he saueth? All men? Not so, but his people: as in *Mathew* is expounded; *Thou shalt call his name Iesus: For he shall saue his people from their sinnes.* But all are Christs people *Ans.* If his Kingdome of power be considered, it is true: but not so of his kingdome of grace. His people in this regard are described, *Tit* 2. 14. 1. *Pet.* 2. 9. to bee a peculiar and chosen people. Diuers Fathers call the dispensation committed to Christ *Oeconomia*, which noteth a domestical regiment ouer the household of faith. And thus *Austen* often construeth the word world; *promundo seruandorum, mundo redemptionis.* For the world of the saued ones, the world of the redeemed, to which is opposed, *mundus damnandorum et perditionis*; the world of the damned or lost wretches. And so on the seuenteenth of *John*, verse 23. that the world may know, &c. That is, saith *Camerarius* ὁ σωζόμενος ἐν κόσμῳ, those which are saued in the world. And there are three reasons why the Church of God, the bodie of Christ which only belongeth to saluation, is called by the name of the world. 1. They haue their particular vniuersalitie. For all kindes, and all times haue made vp this number. Secondly, now the fulnesse of time approached that the Church was to become Catholique, in regard of place. The whole world after a sort was to goe into it: not the Iew and Greeke only, but even the Scythian and Barbarian too. Thirdly, in respect of their state, before they are effectually

But it noteth Gods people in the world.

Which all are not.

But onely the Elect.

Called the world for three causes.

Three points
of this Scrip-
ture.

Doct. 1:
God doth
beare a speciall
loue to his.

God is gene-
rally good
to all creatures.
More specially
to Man.

Four signes
thercof.

called, and actually made the sonnes of God. For before this they walke after the course of the world. *Ephes. 2. 2.* So then, the true meaning of these words is this. God so loued his people chosen to saluation through the world, that he gaue his Sonne, that they should not perish, but haue life euerlasting. The which vvords fitly cast themselves for matter into these three points. 1. The speciall loue of God toward his. *God so loued the world.* Secondly, the effect of his loue, *that he gaue his onely begotten Sonne,* Thirdly, the end, *that whosoever beleueth in him might haue life euerlasting.* First, I will giue the instructions which offer themselves to our consideration in the two first members. Secondly, I wil come and peruse the words more particularly.

The first doctrine is intimated in the first word, *So.* *So God loued the world.* For heere is insinuated so much: That the Lord regardeth his with an especiall fauour. To vnderstand this the better, wee must see how the comparison standeth. God loueth all his creatures, and hateth (as the *Wise man* speaketh) nothing he hath made. For to loue, is nothing but to will well, and to doe well to any. Now the Lords goodnes is ouer all. For in him we liue, euery thing hath life, motion, and being from him. *Act. 17. 28.* He doth preserue the very beast. *Psa. 36. 6.* But much about all other creatures doth hee loue mankind. The arguments whereof are; First, his long sufferance toward vs: Secondly, his indulgent grant of the vse of his creatures, whereof we haue made our selues iustly vnworthy. *Act. 14. 17.* Thirdly, that Christ took not the nature of Angels, but hath assumed into one person

person with his Godhead the seede of *Abraham*. Fourthly, that hee doth vouchsafe the Gospell of his Sonne to all mankind. But though his mercie is ouer all, and aboue other creatures shewed vnto man: yet the loue vvhewith these are embraced, compared vvith that loue wherewith he hath his children accepted through Christ, is called hatred: and therefore CHRIST setting down this, doth by this word (*So*) make a distinction of this kindnesse and loue from all other. *Paul* who sounded deeply both our miserie in our selues, and happinesse in Gods loue, when hee commeth to consider this loue to his in CHRIST, doth raise his stile, as if no vvords were sufficient to expresse it: as may bee scene, *Ephes. 1. 6.* But specially *Ephes. 2. 4. & 7.* where this his kindnesse toward vs in Christ, is called great loue, rich mercie: Yea, and more, the exceeding riches of Gods grace. And speaking of Gods loue in Christ (for this and the loue of Christ, because God was in Christ, may and doth sound all one: as *Rom. 8. 35.* The question being asked, Who shall separate vs from the loue of Christ: The answer is, nothing shall separate vs from the loue of God which is in Christ, *verse 39.* making them to bee the same) speaking, I say, of this loue, he doth wish, the *Ephesians* might be able to know the same, though indeed passing knowledge. *Ephes. 3. 19.* where he maketh it to be a loue incōprehensible, much more vnspeakeable. It is therefore compared with the loue of a Father. *Psa. 103. 13.* As a father hath cōpassion on his children; so hath the Lord compassion on them that feare him. And preferred before the most tender bowels of a mother. *Esa. 49. 15.*

But his loue toward his c-
le is most en-
tire & aboue al.

STW.

Most rich.

Passing know-
ledge.

Most affection-
ate.

Can

And constant.

Can a woman forget her childe, and not haue compassion on the sonne of her wombe? Though they should forget, yet I will not forget thee. And as it is most rich and abundant, so it is a loue no lesse sure and constant: for it hath for its ground onely the good pleasure of God, *Rom. 9. 11. 15.* and therefore shall neuer change, nor can be altered.

Vies.

1.

From gods loue
to vs we must
learne the loue
of our brethren

For the vse hereof; First, Gods example in morall duties is euery where made to vs a patterne of imitation: *Be ye holy, for I am holy. 1 Pet. 1. 26.* Wee therefore from this loue of God toward vs, must learne to loue one another, as *Iohn* doth vrge it on vs, *1 Iohn 4. 11.* Beloued, if God loued vs, nay, so loued vs, that is, with so admirable and superabundant loue, wee ought to loue one another: For what? are wee too good to loue there where God himselfe doth loue: and that with maruellous loue aboue all creature? or doth God bestowe such singular loue on any man, who is not thereby made worthy of our loue? As nothing doth more become a sort of beggers children whom some rich and noble person should so loue as to adopt them his sonnes and fellow-heires, then to loue dearly and intirely among themselues: so is it a most seemly thing that we should follow God in this loue, and embrace them with true and feruent loue whom he hath made fellow-heires with vs; yea, and in our loue we must keepe the same order which the Lord obserueth; *Be ye mercifull as your Father is mercifull. Luke 6. 36.* saith our Saviour. As the same mercy is to be shewed by vs not for measure & degree, but for kinde, which God sheweth: so must wee tread the same steps for order, wherein our heavenly Father doth

Our loue
ought to re-
semble Gods
for kinde and
order.

doth goe before vs. There is no creature specially of those that are seruiceable to vs, but we must be louing and kinde thereto. A righteous man doth regard the life of his beast: *Prou. 12. 10.* Next, all men must be loued: but as God doth embrace his elect with a singular loue aboue other men; so must wee be more especially affectioned toward the godly, as *Paul* doth direct vs, *Gal. 6. 10.* *Do good to all men, but especially vnto them which are of the hous-hold of faith.* Secondly, this point touching Gods loue toward vs, doth shew whence it is, that our loue to God & our neighbour is engendred; euen hence doth it proceed from Gods louing of vs. *Saint Iohn, 1. Iohn 4. 12. 16.* doth proue and conclude that wee are in God, and haue the knowledge and faith of Gods loue to vs, euen from our loue to God, and our Brethren. For God is loue: yea, that maine and vast sea of loue, from whom all those streames and riuulets of loue that are in men do issue and flowe.

Shewing kinde-
nesse to beasts,
more to men:
most to the
godly.

2 Our loue to
God and our
neighbour
springeth from
Gods loue
to vs.

10 If vvater bee vvarme and doe heate, it is not of it selfe (for it is an extreame cold element) but by vertue of fire in some sort dwelling in it, which the Philosopher calls the excesse of heate: So the holy loue of God and our brethren, cannot kinde of it selfe in our hearts, which are most auerse therefrom, but must come from God, who is loue himselfe, dwelling and residing in vs, and our taste of this infinit fauour vnto vs. As *Saint Iohn* saith plainely, *1. Ioh. 4. 19.* that we loue God, and so our neighbours, because he loued vs first. The cold and frozen earth cannot cherish the trees and plants with any kindly heate and iuice, except it first bee thawed and warmed with the

We are this
way key cold
vnto God
warmed vs.

C

aspect

aspect of the sunne shining on it, and approaching to it. And so the loue of God looking out vpon vs in Iesus Christ, must first melt our frozen, and warme our cold hearts, before we can shew and put forth any affection, or worke of loue to God and our brethren. Nor is this point needlesse to be knowne. For if we know it not, we shall neither giue praise to God vhen this affection sparkleth in vs: nor know when it is frozen whither to repaire, that it may bee reuiued and inflamed in vs.

A point need-
full to bee
knowne.

3. The folly of
the world,
which hateth
most whom
God loueth.

A note of their
enmitie against
God and the
godly.

And the next
way,

Thirdly, from this loue of God to his, we may take notice of the folly of the world. For they hate there most, where the Lord loueth most. *I* (saith our Saviour) *John 17. 14. haue giuen them thy word, and the world hath hated them, because they are not of the world, &c.* The more loue God doth manifest vnto any in giuing them his word and grace, to obey and imbrace it, the more the hatred of the world doth boyle and breake out against them. Water for the contrarietie that it hath with fire, doth hisse, spet and sputter, not onely vhen fire falleth into it, but if any thing thoroughly heated with the fire catch it. And whence is this in worldly men, but from their aduerse disposition to and hatred of God, that they hate the dearest people of the Lord, and those in whom his grace is most apparant? In Princes Courts are not they rebellious spirits and foolish men, that professe open and mortall hatred to the greatest Favorites of the King? Doe they not take the right way to ruinate themselves and their estates? Such as are politiquely wise, and intend to rise to any matters or estate in the Court, will rather obserue the Kings speciall fauorites,

rites, loue them, and insinuate into their acquaintance: So is it a most sottish folly in men of the world, to hate the Lords holy and deare children. For be they sure that the Lord vwill hold them (as they are) enemies to him; that they sha'l want many a ble'sing from the King of Heauen, which the prayers of the godly vwould obtaine for them. Yea, many plagues will light vpon them in this respect. If they will be wise for their soules and bodies too, it is their best vway to loue and embrace with all kindnesse the people of God, which God vwould take as a token of loue to himsele, and they should haue the benefit of their prayers, vvhich can obtaine great things from God.

to keep th m-
selues from all
ble'sings.
Noy to ruinate
thei selues.

It followeth, that he gaue his onely begotten Sonne.

O Bserue heere wherein the speciall loue of God consisteth; not in health, wealth, honours, countenance, libertie, and such like, but in the gift of Christ. As his loue towards his was exceeding great, yea infinite; so hee had no better way to euidence this loue, but by the gift of his Sonne. By this therefore doth the word of God in sundry places commend to vs the loue of God. God setteth out his loue vnto vs (saith Paul, Rom. 5. 8.) *that while we were sinners, Christ died for vs.* So 1. Iohn 4. 9. *In this appeared the loue of God toward vs, because God sent his onely begotten Son into the world, &c.* God did manifest and magnifie his loue in nothing so as in the gift of his Sonne vnto vs: All his other loue in distributing vnto vs wealth, libertie, honour and pleasures, is more then we are

Doct. 3.

Gods dearest
loue is manifest
not in outward
things, but in
Christ giuen vs.

No other loue
at he last com-
fortable with-
out it.

But we most
miserable.

Vses.

1. We are to
doubt of Gods
loue vnder the
Crosse.

Speciall'y if wee
know & haue
Christ,

Who is the sole
earnest of
Gods loue.

3. They dream
who presume
on Gods loue
for their world-
ly prosperitie.

worthy of: but it had beene poore and cold loue in respect of any good and comfort to vs-ward, without Christ giuen vs. Wherein therefore doth *Paul* place, *Ephes.* 2. 7. the exceeding riches of Gods grace and kindnesse, but in Iesus Christ? that is, in this that he hath giuen vs Christ: without whom notwithstanding all the worlds good and glory, there is no brute beast, nay, there is not the vilest and basest creature on the earth, but it is in more happy state and condition then we are.

The vse of this briefly is, to take away the scandall of the Crosse, and comfort vs therein. For vvee, when euill doth whip vs, the Crosse lies heavy on vs, and some bitter cup is measured out vnto vs morning by morning, beginne to question Gods loue, and thinke that vvee are not beloued of him. But wee goe by a vvrong line, and false rule. For wee must tooke off from these things, and examine whether hee hath giuen CHRIST vnto vs or no. If wee finde this onely begotten Sonne reuealed in vs, wee may then assure our selues, that vvee are loued of GOD, and that euen with this speciall loue. CHRIST is the surest, yea, the onely pledge of Gods loue; whom, if wee haue bestowed on vs, let other matters goe as they may, wee neede not to doubt, but that wee are of Gods best and dearest fauourites.

Secondly, this may serue to quell and pull downe that vaine prefidence that is in many: vvhoe, vpon the bare enioyment of outward things in great plenty, presume themselves to bee most deeply in the Lords fauour, and before others in that point.

For

For this is a most fond presumption and meere delusion, to build our hopes of Gods loue, on such sandie grounds. No man can know whether GOD loue or hate him by these outward things, Eccles. 9.

1. Were it not fond for a Traitor to presume of the Kings Mercie that hee doth let him in the Tower take his reuenues, enioy his Lady and children, ride his great Horse, and vse what Lordly sports hee please? Can any thing assure him of this gracious mercy of his Prince, but his pardon sent vnto him vnder the Kings hand and Seale? So haue thou as much of this vworldly happinesse as thou canst wish: be thou for outward things the mirrour and enuie of the vworld, yet art thou neuer the farther in the fauour of GOD. Thou standest but as a condemned Traitor before him, vnlesse thou finde that hee haue given CHRIST vnto thee, to bee thy peace and thy attonement. Onely so farre as thou hast the knowledge of of this Iust One imparted to thee, as thou doest loue him and his Gospell, as by faith hee is become thine; so farre canst thou haue any assurance of Gods loue and mercy.

Is it irrisse without Christ they are but as traitours without a Pardon, frolicking it by the Kings patience.

All other things notwithstanding, without Christ giuen to thee, it is no better with thee then *Cain* or *Judas*, nay, then vvith the Diuell himselfe, who is the Prince of the world, and hath the glory and happinesse of it aboue the greatest Monarch of the earth.

No better then *Cain*.

Nay, then the Diuell.

Thirdly, since God out of loue to his, giues Christ for their redemption, obserue that there is a loue of God to his now in misery, before Christ himselfe cometh

Doct. 3.

God doth loue his, before Christ be giuen to die for them,

Gods loue
twofold.

A latter ensu-
ing of Christs
death.

Manifest in our
iustification.

And reconcilia-
tion.

A former loue
shewing it selfe
in the gift of
Christ.

meth in as Mediator for them. Loue, though in God it is but one most simply, as himselfe is most simply one: yet for the change that it maketh in the creature, and to help our weake vnderstanding, a former and a latter loue and grace may be considered. For there ariseth a grace of God vnto vs from the blood of Christ, in which mercy this new testament of giuing to vs beleeuing iustification vnto life, is stricken. Therefore Christ is called *the Mediatour of the new testament.* Heb. 9.15. & 12.24. his blood, *the blood of the newe testament.* Mat. 26.28. And of this grace, that place in the third to the *Romanes*, verse 24. may bee vnderstood, where the Apostle saith, *that wee are iustified freely by his grace through the redemption that is in Christ Iesus.* And in this respect the scripture putteth our reconciliation to God, in the death of Christ. 2 Cor. 5.19. Eph. 2.16. Rom. 3.25. and elsewhere. But now these places must not be so vnderstood, as if the Lord within himselfe before entirely hated vs; but therefore these phrases are vsed, because that in Christ that former loue of God springeth forth, which while iustice was vnsatisfied, might not bud out, but lay hid and couched. For there was a loue to vs before Christ, of which here is spoken; and the effect whereof, the giuing of Christ himselfe, is heere affirmed. A kindehearted father doth oft beare a secret and inward affection toward an vngracious sonne, whom he hath cast out from him: as *Dauid* toward *Absalom*, 2 Sam. 13.39. & 14.1. &c. though he will not suffer it to appeare, till by the suit and request of som friend whom perhaps himselfe suborneth, he bee reconciled to his sonne: no lesse was there in God a hid loue toward vs before

Before whom
God was estran-
ged from vs in
regard of sin:
but did loue vs
as foreknowne
of himfelfe.

before Christ, which the Lord would not suffer to break forth to our knowledge, till Christ by his death had made our peace for vs. Neither need we feare the putting of contrary wils in God by this meanes: for though, as we were in a sort our owne worke through sinne, in regard of iustice hee did stand separated and estranged from vs; yet as wee were his worke, or rather as he had of his gracious pleasure foreknowne vs, he loued vs, and in loue elected vs, and therefore nothing hindreth, but that his immutable fauor in these respects might be still continued toward vs, and so it was. For as his iustice for sinne held vs vnder wrath and death: so his loue worketh another way, taking vs out of the hand of iustice by giuing his only begotten, in whom iustice and mercy doe kisse each other. And to say that the Lord altogether hated vs in himselfe, vntill Christ made intercession, is such an assertion as we shall be easily inforced to reuerse. For Christ made intercession, called or vncalled: if called, there was great loue in the Father, calling him to do such a kinde office for vs. If we say vncalled, we goe against the Scriptures of the old and new testament, in which nothing is more evidently taught then the calling, anointing, and the sending of the sonne by God the father. This now ought to make Gods loue the more deare and pretious vnto vs, as being very antient, and freely borne toward vs: antient I say, for we are loued of God before Christ was appointed our Mediatour, *who yet was ordained before the foundation of the world.* 1 Pet. 1. 20. Wherefore Gods loue hath been toward vs from all eternity. Now loue, as wine, doth receiue the greater prayse by the age of it: old wine is the best and

The v^c. to
commend
Gods loue as
very antient.

And most free.

A Doct.

Our redemption by Christ doth best of all manifest Gods loue.

Another way was possible, but this most fit.

and antient loue is the most approued. How much doe we esteeme of such a friend as hath borne vs good will for some twenty or forty yeares together? The more reckoning should we make of Gods loue, which hath been eternall. Then also it is most free; for before Christ wee were enemies to God, there was nothing to be seene in vs but sinne and misery, nor any thing to draw Gods affection toward vs, but his own free and good pleasure: now that loue which we haue deserued, we the lesse esteeme; but such loue as is freely conferred on vs, we do make more store of. And this is the excellency of Gods loue vnto vs, that it is most free and gracious; no way procured by our selues who were children of wrath; no nor by Christ himselfe in the first motion of it: but it did giue Christ as a pledge thereof, and a meane to make way more plentifully to poure out it selfe vpon vs. Fourthly, Whereas God louing vs giueth Christ vnto vs, wee are to obserue that this course of redeeming vs by Christ is most answerable & agreeable with the loue and grace of God. True it is, if Gods absolute power be considered, and the freedome wherewith hee inclined to all, which from eternity he decreed, we may say, hee could haue taken another course for our redemption. But if a way be considered wherein his iustice especially his loue might be made manifest, this is of all most fit and expedient. For it followeth (as heere you see) on Gods loue, as if loue it selfe had designed it, and he hath chosen this way: who as hee is most powerfull; so is not his wisdom any whit inferior to his power. And that this point may bee the more cleared, as also that we may see that when *Paul* falleth

falleth into the argument of Gods loue, hee doth not without cause speak so loftily, we will sift these words somewhat more narrowly. Wherein foure circumstances are to be noted, whereby the loue of God is much amplified. First, the partie louing: Secondly, those that are loued: Thirdly, the thing giuen: Fourthly, the manner of giuing.

Setting out
Gods loue in
foure circum-
stances.

First, in this that God loueth, his exceeding grace is not a little commended. For when two men are at variance, if the partie wrongfully offended do seeke him, who gaue him the offence, how is his meeknesse and gentlenesse thereby declared? Euen thus the case standeth twixt God and vs: we had prouoked his displeasure; he procureth our reconciliation and attonement. And for this cause our righteousness and Redemption is said to be made of God to vs. 1. Cor. 1. 30. Saint *Iohn*, also expending and weighing this thing, doth from it magnifie the loue of God. 1. *Iohn* 4. 10. *In this is loue, not that wee loued God, but that he loued vs.* Secondly, to consider the persons loued, is no lesse argument, whereby this loue may be extolled For who loued God? Vs, saith *Iohn*. Being now like the world, no better then the Reprobates; when our deeds, words, and wisest thoughts were enmitie against him; then I say, did God regard vs. From hence *Paul* bringeth in the loue of God most gloriously cloathed, saying, that it was great loue and rich mercy in God, that he did then quicken vs, when we were dead in sinnes and trespasses. *Ephes.* 2. 4. 5. And *Romanes* 5. 7 from hence also doth hee extoll it. In this God letteth out his loue vnto vs, that when we were his enemies, Christ died for vs. The third

1. In God who
first sought
loue, when wee
gaue the first
offence.

2. In the per-
sons loued:
viz. our selues
being sinners,
& his enemies.

D

circum-

3. In the thing
giuen: viz the
onely begotten
Sonne of God.

Vnto whom
God is a pro-
per father,

He is Gods
proper Sonne.

And one'y be-
gotten:
Not because of
the strange fra-
ming of his hu-
mane nature,
As *Seruetus*
falsely.

circumstance is the thing giuen, & that is in this word, the only begotten: which is a vvord putting a difference betwixt this person, and any other. Euery where in Scripture excellent priuiledges are bestowed on Gods children: but so that Christ hath still the preheminance. Wee call God Father, as Christ teacheth vs, *Mat.* 6. 9. and this Abba Father is the voice of the Spirit which is in vs. *Gal.* 4. 6. Yea, so did the Church, when this spirit of adoption was not so plentifully powred out. *Isay* 63. 16. Thou art our Father, though *Abraham* be ignorant of vs, and *Israel* know vs not. But Christ calleth God, as the Iewes rightly gather, *Iohn* 5. 18. ἰσταν πατέρα, that is, his owne, his proper father, in such a sort as no man else did or could; otherwise they would not so haue stoned at him. So wee by nature are the sonnes of wrath, yet by faith we haue this priuiledge to be the sonnes of God. *Iohn* 1. 12. But Christ is called his owne proper Sonne, *Rom.* 8. 32. who spared not his owne Sonne. So, we are begotten not of bloud, nor of the will of the flesh, *Iohn* 1. 13. but God of his owne will by the word of trueth hath begotten vs. *Iam.* 1. 18. But Christ is the only begotten euen from the Father. *Ioh.* 1. 14. Where by the way, we may not vnfitly consider *Seruetus* his exposition, who saith, that Christ is said the onely begotten of God onely in regard that his humane nature was framed in a sort proper to himselfe. But this is but a fiction. For first, consider what it is to beget, and Christ cannot in regard of the humane nature be said begotten. To beget, is *ex substantia gignentis proferre simile secundum substantiam*, that is, Out of the substance of the begetter, to bring forth a like thing according

according to its substance. But now the humane nature, and diuine essence are wholly different. Secondly, he should rather in this respect be the onely begotten of the holy Ghost. For that person immediately and determinative, did frame of the substance of the Virgin, that immaculate masse, and vnite it to the diuine nature. Thirdly, *Adam* and *Eue* might thus as well be said the onely begotten of God, who were after a proper manner made of God. Fourthly, Christ as man hath alwaies beene held as without father, and (*ergo*) vnbegotten. For these two stand in relation one to the other. Fifthly, the Scripture auoideth this phrase, saying of Christ, *Iohn* 1. 14. that he was made flesh; and *Rom.* 1. 3. made of the seede of *Dauid*: and *Galathians* 4. 4. made of a woman. *ἡν ὡς ἄνθρωπος* is sometime vsed; but it signifieth nothing but *ἡν ὡς ἄνθρωπος* to be borne: *Mat.* 2. 1. and so *ἡν ὡς ἄνθρωπος* is vsed answerably with the Hebrew. If this *ἡν ὡς ἄνθρωπος* bee further vrged, as it may, it must bee onely to proue that Christ was not *in Maria* onely, but *ex Maria* also, against *Marcion*. So then if you aske what this thing borne in and of the Virgin was, I answere, the onely begotten Sonne of God. If you aske how; I answere; not because the humane nature was thus strangely framed, but because it was personally vnited to the onely begotten of God. Now then wee may firly come to consider what this is that God bestoweth; in a word, his only begotten made flesh, God with vs. *Immanuel*. A great gift. For the Father after a sort hath giuen himselfe. For he hath giuen that person, in whom he is wholly, and who altogether is in him. But if wee will view the rich pieces

But because of the personall vnion of it with the onely begotten Sonne.

A wonderfull gift:

Wherein we
haue wisdom;

Righteousnes;

Redemption,

Sanctification,

Life;

in this Iewell, what rare matter can we wish, which is not heere included? Wee are (as *Zophar* speaketh) borne like wilde Asses colts. *Iob* 11. 12. Would wee haue wisdom? Heere is the essentiall wisdom of the father, the object of all true wisdom, which tendeth to saluation: yea, in him is our wisdom, not onely while wee walke by faith at home in this body, but also when we shall walke by sight with the Lord, seeing him as hee is. All the treasures of wisdom and vnderstanding are hid in him: *Col.* 2. 3. Would you haue Righteousnesse? Hee is essentially righteous, as God; in our nature habitually and actually righteous: He is *Iehouah* our righteousness, the Sunne of righteousness, that person which hath brought with him euerlasting righteousness. Would you haue Redemption? With him is great redemption. *Psal.* 130. 7. Through him haue wee redemption, that is, forgiveness of our sinnes: *Col.* 1. 14. By him wee doe waite for the redemption of our body: *Rom.* 8. 23. and lastly shall haue the redemption of the inheritance purchased vnto the praise of his glory. *Ephes.* 1. 14. Would you haue Sanctification? He is our sanctifier. The spirit is giuen to him, not by measure, that wee might draw from him grace for grace. *Iohn* 3. 34. & 1. 16. The fulnesse of the Godhead dwelleth personally in him, that in him we might bee compleate. *Colos.* 1. 9, 10. Which place speaketh not so fitly of any thing imputed to vs, as of those graces which from him are infused. Would you haue life? Hee is the resurrection and the life: *Iohn* 11. 25. Both the first and second resurrection come from him: And we doe not now liue, but it is Christ

Christ who liueth in vs ; *Galat. 2. 20.* Yea, every parcell of that glorious life wee leade in the heauens must come from him. For this life is hid with Christ. *Col. 3. 3.* Would you haue any thing? Why this onely begotten is heyre of all things; those that belecue on him, are coheires with him, and haue interest to that new heauen, and new earth which shall stand before the Lord for euer. Hence it is that the Church seeketh out the comeliest, the sweetest, and the richest things to relemble him. This should excite vs, who seeke things transitorie and vanishing, with great care, to giue our temples no rest, nor our eye-lids no leaue to slumber, vntill we haue interest in this onely begotten, in whom as a common treasure and conceptacle all blessings spiritual, from all eternity purposed, and in time giuen vs, are reposed. And on the other side, such as haue this rich pearle of the Gospell should with the Apostle, *2. Cor. 6. 10.* in heauinesse be reioicing; in pouertie making others rich; and when they haue nothing, be as those which possesse all things.

and plenty of
all things for
saluation.

Whom want-
ing, seeke we
to enioy him;

And hauing
him to reioyce
in him.

The fourth and last thing is the manner of giuing. This that wee may more fully conceiue, may fitly be considered in three degrees. First, Christ was giuen in the moment of incarnation. Secondly, in the whole course of his life, to fulfill obedience on our behalfe: Thirdly, hee was giuen to suffer death, the accursed death of the Crosse, that wee might be deliuered. The first of these is cleare many waies; 1. by scripture, 2. by the confessions of the antient Churches, 3. by reason: and in the fourth place, the contrary hath beene condemned of heresie. We must not conceiue

4. In the man-
ner of giuing
him.
That was three
waies.

First, in his very
birth.

Our saluation
being his onely
errand, and not
his owne ad-
uancement.

And he being
incarnate.

1. That he
might dy for
vs.

2. Be like to vs.

Christ to come into the world as for himselfe and his owne businesse, and to take the work of our redemption as a matter by the way: but we are so to take him in the moment of his incarnation, as bestowed on vs by God the Father: as is plainly affirmed, *Esay 9.6. Luke 2.11. Rom. 8. 3. Heb. 2. 14.* And in this last alleaged scripture the Authour plainly sheweth, as the incarnation of Iesus Christ, so the cause and end for which Christ tooke flesh. Because (saith he) the children were partakers of flesh and bloud, he also tooke part with them, that through death he might destroy him that had the power of death, that is, the Diuell. In which place two things are very obserueable; 1. that Christ tooke flesh, that in this nature which was capable of suffering, through death hee might obtaine victory. 2. Mark, that the flesh of Christ is made respectiue to a former type, to wit; the nature of the children, the worke of whose redemption was commended to him. And this point is to be laid vp against such, who holding the coming of Christ in the flesh, though man had not fallen, make him the first in intention, though the last in execution. If that Christs flesh and bloud had beene first intended, then the children should haue reference to him as the first sampler; who are now made the patterne of his humane nature, as for whom it was onely vndertaken. And so all the Confessions, the *Nicen*, that of *Damasus*, the *Ephesine*, the *Chalcedon*, run perpetually in this stile, *Propter nos, nostramque salutem, propter nos homines, et adimplendas scripturas, descendit à Patre, natus ex Maria, homo factus est*; that is, For vs and our saluation, for vs men, & to fulfill the Scriptures, he came downe from

from the Father, was borne of the virgin, and made man: And none consider Christ as coming for himselfe, but as giuen to vs in his first entrance. And in the hymne of Saint *Ambrose*, *Te Deum*, thus much wee still confesse, when wee say, that Christ taking on him the redemption of mankind, did not abhor the virgins wombe: namely, that his conception & birth was for our auaille. Lastly, antiquity did oppose no other thing to *Marcion* and the *Manichees*, then this defence. For when they objected, that it be seemed not the supereminent excellency of the diuine nature, who would not take the nature of angels, to assume flesh consubstantiall with ours, who are but dust and ashes: and when againe they replied, that seeing the Angels appearing did not vs in their ministerie true but imaginary bodies; and if true, yet they neuer tooke them into vnity of their person; it was vnlutely that the Son of God would euer personally vnite our nature vnto him: To these I say, and such like humane conceits, the ancients opposed this simple confession, that though Christ for himselfe need not, yet for our sakes he did not eschew the womb of the virgin. Thirdly, in reason this is conuincied as a truth. For, when incarnation is a degree of humiliation vnto God, what had the Son of God done, that hee should by putting on the veile of flesh empty himselfe of glory, and become of no reputation? And therefore the Authour to the Hebrewes putteth all the decency of Christs afflictions and abiection in this, because many by him were to bee aduanced. *Heb. 2. 10.* Neither was there any cause why he should become God-man before the fall. It is said that else he could not be a fit head. I answer;
How

There was no cause on Christ of his incarnation but for vs, nor no need our before the fall.

Christs coming
for him selfe
obscureth gods
grace.

2. In his life to
obey the law
for vs.

How was he a head to all the Angels before their fall, and is still to those elect ones that haue kept their first estate? when yet their nature is not assumed. Lastly, Cyril taketh this in his third book of his *Thesaurus*, as a conclusion of Arrianisme, that Christ *magis ut ipse exaltaretur, nomenque maximum consequeretur, quam pro nostra salute, homo factus esset*: that is, was made man rather that he might be exalted, and obtaine a great name, then for our saluation. And afterward asketh why he should be called our Saviour, if hee did more for himselfe then for vs. There is somewhat, *Phil. 2.9.* that seemeth to make for this, that the end of Christs humiliation was that he might be exalted. But the illatiue particle, wherefore, there notes not the end nor any cause, but the euent and consequent of his humiliation; tis taken ἀποβαλὼν, cōsecutiue, not αἰτιολογικῶς, causally. It is true indeed, that Christ could not recouer glory to vs, but that it must bee first receiued in him, as who is the head and common conceptacle of all his members: but to holde Christ in his coming and humiliation, seeking himselfe, may well bee reputed erroneous. For it obscureth that grace which the Apostle extolleth, *2 Cor. 8.9.* *You knowe the grace of our Lord Iesus Christ, how that hee beeing rich, for your sakes became poore, that ye through his pouerty might bee made rich.* What words can more plainly shewe that Christ of himselfe needed nothing, but that it was only to supply our need, that hee did humble and abase himselfe?

Secondly, He was giuen in the whole course of his life, to fulfill the lawe in our behalfe. Of this is spoken, *Gal. 4.4.* *When the fulnes of time came, God sent his*

Sonne

Son made of a woman, and made vnder the law. Where though his subiection vnto the penalty of the law bee most fitly vnderstood, yet his other obedience must not be excluded. For Christ euen in his circumcision testified, that he was subiect to the whole obedience of the law, as well active as passiue; as which did not onely declare him to be a true man, fit for the ministry; but made him also for our sakes debtour to the whole law (as *Paul* teacheth, *Gal. 5. 3. that the circumcised person was bound to keepe the whole law*) for our sakes I say, not his owne. For Christ by nature was a sonne ouer his Fathers house, and not tied to the selfe same tenour of obedience, whereunto we are obliged. If it be objected, that as he was the sonne, so he was a creature also, and therefore subiect to the law: the answer is ready; that a reasonable creature must bee conformable to the righteousness of the law, but not subiect to this or that obedience; because that such subiection dependeth not on creation, but on the will of the Creator. *Adam* was not subiect to that prohibition concerning the eating of the fruit, vntill it pleased the law-giuer to impose it on him. *Ob.* But Christ was in *Adams* loines, with whom the couenant of works was stricken; and therefore hee must fulfill the lawe for himselfe. Whereto I say; 1. That the couenant was stricken with those who were not onely in *Adam*, but were by him also: but our Sauour came not by him through carnall propagation, as do other men, howsoeuer hee were in him taking his flesh of the virgin. 2. The hypostaticall vnion, whereby his humane nature did growe into one person with the Son of God, did exempt him from this subiection: but that it plea-

To which he became subiect

Not of necessity.

Though he were man.

But by his own
will for vs.

Hee becoming
our surety.

Who are
bound to keepe
the law.

And this order
being immuta-
ble, that right-
eousnes must be
fulfilled, ere life
be obtained.

In the law by
our felues, in
the gospell by
our Mediatour

sed him for our sakes to submit himselfe thereunto; whose cause as hee had vndertaken, so was hee to performe our obedience: which this one reason may further shew and confirm. What we stand charged with, Christ was bound to discharge: For hee became our surety, whose office is to pay all the bonds of the poor debtour for whom hee doth vndertake. But wee are charged, not onely breaking the law, to vndergoe the curse; but to doe it also vnto life. For thus *Moses* describeth the righteousness of the lawe; Hee that doth these things shall liue in them. Doe this, and liue. It is excepted; This stands in force onely while the couenant of works obtaineth and taketh place; which is now abolished. To which I answer; that so the law is changed, that it remaineth as a rule of righteousness: and this order, that the righteousness of the law must be fulfilled, ere life bee obtained, in it selfe is not altered. *Heauen and earth shall passe away, but one iot or tittle of the law shall not passe vnaccomplished. Mat. 5. 18.* This, the phrase of the scripture teacheth also: it saith the curse is taken away, not the law; *Ye are dead to the law. Rom. 7. 4.* And, *I am dead to the law. Gal. 2. 19.* It doth not say, that any particle of the lawe is dead or abolished: teaching hereby, that the alteration is in vs who are variable, not in the Lords order which is immutable. Wherefore, Do this, and liue, must be fulfilled, and so it is. But here is the difference, that the accomplishment of this righteousness which the law prescribeth, in the gospell is translated to the person of a Mediatour. *I come* (saith our Saviour, *Mat. 5. 17.*) *not to abolish, but to fulfill the law and the Prophets.* And therefore *Paul* doubteth not to say, that the righteousness of

of the Law is still fulfilled in vs. *Rom. 8. 4.* Namely *Euangelicè* and *applicatiuè*, according to the tenour of the Gospell, & by application; but in Christ, *legaliter* and *inhæsiuè*, according to the Law inhæsiuely in himselfe. Why then (will some say) doth the Scripture speake so little of this kinde of obedience, and so much of his passion? There are sundry causes of it. First, because That of his Passion was most sensible and exposed to the eyes of all. Secondly, because that the Ceremoniall types had in that, their accomplishment. Thirdly, because his Passion hath in it the chiefe actuall obedience. See *Chrysostom* in the second homily on the *Acts*.

3. Causes why in Scripture is so small mention of Christs actuall obedience.

The third degree of the giuing of Christ, which standeth more agreeably with this place, is the giuing of him to be lifted vp vpon the tree, that there in his bodie hee might beare our sinnes. *1. Pet. 2. 24.* For in his lifting vp (which phrase noteth the manner of his death) hee answereth to the type of the brazen Serpent; *Iohn 3. 14.* Which as whoso looked on had cure for the stings of the fierie serpents; so wee looking on Christ by faith, are cured of the sting of that old serpent, sinne and death. Of this giuing, *Paul* speaketh, *Rom. 8. 32.* He hath giuen his own Sonne for vs all. And the *Epitafis* and height of Gods loue is made manifest in it, that our hearts should burne within vs. Yea, with the Spouse in the Canticles, *Cant. 2. 5.* we should swoone to consider it. For what vnspokeable loue is it that Almighty God a father so glorious, and full of Maiestie, should giue his onely Sonne, a sonne like and equall to himselfe, for his enemies, to be made vnder the Law,

3. In his death to suffer for vs.

Which is the height of Gods loue.

yea, the curse of the Law, and to be deliuered vp to the powers of darknesse. This doctrine hath foure vses.

Vses.

To make vs
mourne for our
sinnes,

First, it serueth to shew vs how horrible sinne is, to engender in vs godly griefe, and to make vs studiously auoide it. Such Epicurisme is in vs, that wee count sinne a light hurt, which any thing will salue. But whoso duely weigheth this, that sinne ere it could bee done away and satisfied, hath made the Lord of glory to empty himselfe of his Maiestie, the Son of God to walke as a seruant, God himselfe to shed his bloud; this will make his heart to melt & bleed within him for his sinnes, and to water his cheekes with teares, no lesse abundantly, then he hath before laughed merrily and blithely. *I will poure* (saith the Lord, *Zachary 12. 10.*) *upon the house Dauid, and upon the inhabitants of Ierusalem the spirit of grace and compassion, and they shall looke upon mee whom they haue pearced, and they shall lament for him as one mourneth for his onely sonne, and be sorry for him, as one is sorry for his first borne, &c.* If once the Lord make vs turne our eyes to Christ, and to regard what he hath suffered for our sinnes, nothing will more then that humble vs with godly sorrow, and bruise our hearts for them. For what sorrow can we thinke deepe enough, what teares sufficient, for our sinnes which haue pearced the Sonne of God vvith extreame sorrowes, and put him to most base, vile and painefull sufferings! And this grace also will curbe a man most effectually from breaking forth into euill. As *Tit. 2. 11, 12.* *The grace of God which bringeth saluation vnto all men hath appeared, and teacheth vs that wee should deny vngodli-
nesse*

and so curbe vs
from sinne.

nesse and worldly lusts. What is this grace of God? but that fauour and loue vvhich God hath shewed vs in the sufferings of Christ; then the vvhich there is no better master to teach vs, and to presse vpon vs this lesson of vsing all endeauour to shunne sinne. For therein as in a cleere glasse may we contemplate and behold what Christ hath endured to free vs from it: what fearefull torments it deserueth: how odious and hatefull it is to God, which he would so seuerely punish in his owne Sonne: And lastly, into vvhathorrible misery, it will eternally plunge vs, if we doe not shake it off, and abstaine therefrom.

Secondly, it is comfortable in temptation. For when Sathan shall trouble our mindes, and charge vs with our sinnes and vvant of righteousness, there is nothing in the world that can quiet our mindes, and stop his mouth but this, that Christs righteousness and satisfaction is ours; and that by his death we are acquitted from our sinnes, and by his righteousness made righteous before God. But how is Christs righteousness and satisfaction made ours? Euen by the gift and donation of God. For, as wee haue heard, God hath given vs his Sonne: and if Christ himselfe be giuen vs, doubtlesse vvith Christ wee haue all the merits of his obedience conferred on vs by the same gift. And what better right and title can we haue to him and his righteousness then this, that God who is the sole owner & possessor of him, hath bestowed him on vs?

Thirdly, it is a ground of hope in all our vvants, that God vvill supply vnto vs all things good and needfull. For hath God giuen vs Christ his Sonne?

2. To comfort
in temptation.

Shewing Christ
to be ours.

By Gods gift.

3. To make vs
trust to God
for all other
good things.
Rom. 8 31.

How shall hee not with him giue vs all things also? No man, vvhose kindnesse and loue to vs hath beene so great as to bestow on vs the best and dearest thing he hath, vwill hold backe any thing that should make that gift sure and behouefull to vs, or see vs in distresse for want of smaller matters. Loe: God hath giuen vs his Sonne, the most excellent, deere and precious thing he had. And can wee thinke that his loue is so cold, as that hee vwill sticke to bestow vpon vs earthly things, that are toyes and trifles to this great gift, if he see them fit for vs? or that he will not giue vs faith and other graces, whereby this gift should be made certaine, and of vse vnto vs?

4. To assure vs
of the continu-
ance of Gods
loue hereafter.

Fourthly, it doth assure vs of Gods loue for the time to come. If when we were enemies, vvee were reconciled to God by the death of his Sonne, much more being reconciled, shall wee bee saued by his life. *Rom. 5. 10.* If a man out of loue haue sought the friendship of his enemy, and vsed meanes to be reconciled to him, is it not likely that he will be constant in this loue, and take all waies to maintaine it vnto the end? But howsoever it fall out with man who is variable; most sure it is, that GOD since his loue was so wonderfull toward vs when wee were enemies, that hee gaue his Sonne for vs, to reconcile vs to him, will now much more freely exercise his loue toward vs, and firmly abide in his good vwill vnto vs, that enmitie being vndone and dissolued.

Now the end followeth in these three things. First, the meanes, *whosoever beleueth on him*. Secondly, the state from whence wee are deliuered, *shall not perish*: Thirdly, the condition to which wee are referred

serued, but shall haue euertasting life. In the first, viz. the meanes, I consider these three things. First, that the beleeuers hath a benefit aboue others. Secondly, the vniuersalitie of this benefit, *whosoener beleeueth*. Thirdly, the obiect which our faith must rest vpon; *beleeu on him*. These remaine to bee handled, and then wee will proceede to the state from whence we are deliuered, and condition whereto we are referred. First, then Christ maketh this the end of Gods giuing him, that euery one beleeuing should not perish, &c.

The point which wee are heere to obserue, is, that without regard of any outward circumstance, as well one as other, is by faith iustified, and shall bee saued: All sorts of people that beleue, are made thereby heires of Saluation. Which is p'aine by testimony of the Scripture, and euident by reason: *The grace of God hath appeared, and doth bring saluation vnto all men. Tit. 2. 11. So Rom. 3. 22, 23. The righteousness of God is now made manifest by the faith of Iesus Christ, vnto all, and vpon all that beleue. For there is no difference: There is in this case, no Nation before Nation; no preheminnence of any sexe, sort, kinde or degree aboue other: but as well the Gentile, as the Iew; the poore, as the rich; vnlearned, as learned, euery one that beleueth is an heire of life, and child of God. For thus is it expounded, Rom. 1. 16. The Gospell is the power of God vnto saluation to euery one that beleueth; to the Iew first, and also to the Grecian.*

Now the first reason of this vniuersalitie in the subject of saluation, *Paul* doth set downe, *Rom. 3. 29.* For hauing laid downe this generall proposition, that a man

Doct. 5.

All of what sort
soeuer, beleeu-
ing are saued.

Reasons.

Reason 1.

man, euen euey one is iustified by faith; lest the Iew (as he was apt to doe) should stomacke and disdain this equality and fellowship of the Gentile in the matter of saluation, doth adde a reason for it. What (saith he) is God the God of the Iew onely, and not of the Gentiles also? Yea, of the Gentiles also. If then you aske why the world beleeuing doth inherit the blessing: we answer, euen because God hath pleased to be the God of all without difference; of Gentile as well as Iew, of one as well as other. So againe, *Rom. 10. 11, 12. Who soeuer beleeueth on him shall not be ashamed. What? Gentile as well as Iew? Yea surely. For there is no difference betweene them: and hee that is Lord ouer all, is rich vnto all that call on him.*

Reason 2.

A second reason is opened, *Rom. 11. 32.* from the purpose of God in shutting the Gentiles vp in vnbelieve. And what was that? Not that they should bee viterly & finally reiected, but that he might at length shew mercy on them; his iustice ministring and making way vnto his mercy: euen as now he dealeth with the Iewes whom hee hath cast off for a season, to receiue them againe with the greater mercy.

Reason 3.

Thirdly, it is necessarie that it should be so, that the Lord might cleere and manifest his equitie, as most free from acceptation of persons; that it might bee scene that neither Iew found acceptance with him as a Iew; nor the Gentile was the lesse accepted vvith him as a Gentile. Wherefore *Peter* when he saw in a manner the first fruits of the Gentiles, saith; *Act. 10. 34, 35. Of a trueth I perceiue that God is no acceptor of persons: But in euey Nation he that feareth him and worketh righteousness is accepted with him.*

Fourthly,

Fourthly, this was prefigured in *Abraham*; *Rom. 4. 10, 11.* who by faith obtained the account of righteousness, euen when hee was vncircumcised, as well as after circumcision.

Lastly, it was foreprophefied, that in the seed of *Abraham* all the Nations of the earth should be blessed: *Gen. 22. 18.* that is, haue the blessing of righteousness, and life through faith.

But now when was this specially accomplished, that the world through faith did receiue righteousness? euen in the day of saluation, in the acceptable yeere which was foreprophefied of, and which the Apostle applyeth to the times of the Gospell: *2. Cor. 6. 2.* and beganne from the Ascension of Christ to receiue generall execution. *Act. 13. 46, 47.* Wherefore this vniuersalitie of beleeuers is heere made to follow the lifting vp, and giuing of Christ, as procured thereby: as also he speaketh elsewhere. *Iohn 12. 32.* when I am lifted vp, I will draw all men vnto me. In Christ then is the world reconciled; in his death the wall of partition broken downe, and both Iew and Gentile created into one new man. The Iewes onely were, before, the people of God. And now wonder is it that sauing knowledge was so straitly confined: For they had Christ but in the shaddow onely; and the light which did shine to them was as the light of a Candle, and might easily bee bounded in little compasse: but when the Sunne of righteousness appeared, it was impossible but that the beames of it should be spread through the face of the earth.

First, this helpeth for the vnderstanding of many Scriptures: as of that *1 Ioh. 2. 2.* that Christ is a reconciliation

Reason 5.

Saluation was imparted to all sorts of people most plentifully vnder the Gospell.

Vses.

1. An helpe to explicate some Scriptures speaking of the saluation of all.

A threefold
vniuersalitie.

2. A light to
shew vs our
happinesse a-
bout the Gen-
tiles before
Christ.

3. An exhorta-
tion to embrace
the present
grace offered vs.

ciliation for the sinnes of the whole world; and *Heb.* 2. 9. that hee tasted death for all men; with the like. *1. Tim.* 2. 6. *2. Cor.* 5. 15. What is in these Scriptures the world? What all men? Must wee vnderstand thereby, as some would haue it, the whole body of mankind, and euery particular person in the world? There is no such thing. But these vniuersals must be vnderstood, as in this place, All that beleue. So there is a threefold vniuersalitie: first, of all in generall, both good and euill, we must all appeare before the iudgement seate of Christ, &c. *2. Cor.* 5. 10. Secondly, of all euill and vbelceuing persons, expressed by the world, *Iohn* 17. 9. Thirdly, of all beleueing ones, as in the former Scriptures; a speciall vniuersalitie, as *Ambrose* doth call it.

Secondly, this teacheth vs our happinesse about the Gentiles of former times, who foure thousand yeeres almost were no people, without God, and estranged from the life of God: but wee now beleueing are become confederates with God. We see his saluation; as they who liue in the acceptable time which hee ordained. When the holy men of God looked vnto this time, with what ioy were they replenished? As it is said of *Abraham*, that he saw this day of Christ, and reioiced thereat. *Iohn* 8. 56. And if the contemplation of it before hand made them to reioyce; How much more should wee reioyce in this grace of God, and in this day of saluation, vnto whom it is risen, and who enioy the comfortable and blessed presence of it?

Thirdly, it is a ground of exhortation to vs, that wee put not the grace of God from vs. Every one that

that beleueth shall be saued. That is, no condition, no not of the greatest excepted, of whom this is not required, To beleue. Look to me all yee Nations of the earth; and be you saued.

Be men what they will be, neuer so rich, noble and great, they must looke and goe to Christ if they will haue saluation. What happinesse is this then, that Christ is come vnto vs, and this grace is offered vs? It is iust with God that wee perish, if on any worldly confidence we neglect this saluation, and do not with both armes embrace and lay hold of it, being thus brought vnto vs.

Now it followeth, every one beleeuing on him.

This doth teach what is the object of our faith: that is Iesus Christ, whom onely faith doth looke vnto and respect, as it doth make vs righteous in the sight of God: which other Scriptures plentifully confirme. To as many as receiued him hee gaue this priuiledge, to bee the sonnes of God, euen to them that beleue in his name. *John* 1. 12. A worthy honour to be made the Sonne of God, which faith onely can aduance vs to; and that onely as it doth beleue in Christ, and receiue him. And so *Acts* 16. 30, 31. What faith the Iaylor must I doe to bee saued? Beleeue, doth *Paul* and *Silas* answer him. But on whom? on the Lord Iesus: And *Acts* 26. 18. that they may receiue forgivenesse of sinnes, and inheritance among them that are sanctified through faith in mee. It is therefore called the faith of Christ, because Christ is he whom faith doth apprehend to righteousness and life; according to that in the twenty six Verse of this Chapter; *Hee that beleueth on the Sonne*

Doct. 6.

The onely object of our faith as it iustifies vs, is Christ.

of God hath life. And righteousness is euery vwhere
 tied vnto faith, euen to faith in Christ, whom onely it
 doth and can looke vnto as it iustificieth vs. It is true,
 that a iustifying faith may worke a miracle, may be-
 leeuie an historie: but it doth not iustifie vs, as it is oc-
 cupied this way; neither in these things doth it onely
 eye Iesus Christ. For there are those who may be-
 leeuie the history of the gospel, yea, and worke mira-
 cles also, who were neuer iustified: as wee may reade,
Mat. 7. 22. 23. But this matter will bee better cleared,
 if we consider what it is to beleeue on Christ. The
 papists say, it is to give credit to the doctrine touching
 Christ his person, offices, passion and merits: we say,
 it is confidence of mercy in Christ, touching pardon
 of sinne, and life. In handling of this point I will first
 cleare the truth, then answer what may bee objected a-
 gainst it. This then, that faith is an affiance of mercy,
 is proued by the nature of the phrase; secondly, by
 the interpretation of scripture; thirdly, by reasons.

Which faith is
 a confidence of
 mercy in Christ

As is manifest
 by the phrase.

The phrase, to beleeue on Christ, notes confidence
 & assurance: as may easily be conuincied. For so these
 three phrases, *Credere de Christo*, *credere Christo*, *et cre-
 dere in Christum* (To beleeue concerning Christ, to
 beleeue Christ, and to beleeue on Christ) must bee di-
 stinguished, that the former two include a bare know-
 ledge and assent, and may be where there is no iustifi-
 cation; but the last containeth confidence in it, and e-
 uer doth iustifie. This phrase, *πιστεύειν ἐπὶ*, or *ἐν*, answe-
 reth to these Hebrew phrases, *בטח ב'ה'* or *batach*, in
 construction with *beth*. For these referred to God
 are all one, vfed sometime in way of *exegeſis* and expo-
 ſition the one to the other. That these answer to this

greek

greek phrase, is apparant both by comparing the Syriacke, and by the translation of the Septuagint, who so translate it; *πιστεύειν ἐν τῷ*, or *ἐν*, out of the 28. of *Esay*, verse 16. as *Paul* citeth it, *Rom.* 10. 11. Looke now how the Scripture expoundeth these phrases. In the 50. of *Esay* 10. you haue one expounded. *Trust in the Lord*, the meaning whereof is given vs in the next words, *and rest upon him*. So *Esay* 31. the same phrase to trust, is expounded by staying, euen as a man would stay himselfe on a staffe, wherewith he is vnderproped: So also *Ier.* 17. 5. *To trust in man, is to make man his arme, letting the hart go back from God.* In *Psal.* 62. 7. *To trust on the Lord, is to place our strength in the Lord.* And *Psal.* 37. 5. *To trust in him, is for a man to roule himselfe and his actions on him.* If to belecue on God, were to holde dogmatically this or that reuealed of him, then this beleefe were common to other things with him, and wee might as well beleue in creatures as in God. For what doth let, but that we may without sin holde and assent to those dogmaticall truthes, which are taught concerning them. Adde to these things the iudgement of *Augustine* on the 77. *Psal.* * *This* (saith he) *is to beleue in God; By beleueing to cleaue vnto him.* And more largely on *Ioh.* 7. tract. 29. (b) *If ye beleue in God, ye also beleue God; but not forthwith doth he beleue in God, who beleueth God.* Againe we may say, we beleue *Paul* and *Peter*, but not wee beleue in *Paul* and *Peter*. What is therefore to beleue in him? it is by beleueing to affect him, by beleueing to loue him, by beleueing to goe into

et c. De Apostolis possumus dicere, credimus Paulo, sed non credimus in Paulum; credimus Petro, sed non credimus in Petrum, &c. Quid est ergo credere in eum? credendo amare credendo diligere, credendo in eum ire, & eius membris incorporari. *Augustine* in *Iohannem*: cap. 7. tract 29.

2. By the Scriptures exposition.

* Hoc est credere in Deum, credendo adherere, ad bene cooperandum bona operant. Deo.

Aug. in *psal.* 77. b Si creditis in eum creditis ei: non autem continuis qui credit ei, credit in eum,

* Credere in De-
um est credendo
amare, credendo
in eum ire, cre-
dendo ei adhere-
re, et eius mem-
bri incorporari
I. om. lib. 3.
distinct. 2 3.

him, and to bee incorporated into his members. In which sense & words also *Lambard** doth expound the same phrase, lib. 3. dist. 2 3.

Lastly, it is manifest by the scripture, *Col. 2. 6.* and *John 1. 12.* that beleeving on Christ is the receiving of him. And what is this receiving? Not only a comprehension of the understanding, but an embracing of the hart and affections; laying holde on him, as we would on any thing with our hand which is reached vnto vs. And *John 6. 35.* to goe or come to Christ, is made all one with beleeving on Christ: which going no doubt is rather a spirituall motion of the hart and affections toward Christ, to enioy him and cleave vnto him, then a contemplation of the minde contented to see & behold him.

3. By reasons.

Reason 1.

Not a naked
Christ is the
object of our
faith, but Christ
clothed with
his benefices.

In the third place wee must cleare this matter by reason, that to beleeue on Christ is to trust vpon him, and that for the grace of remission of sinnes, and life everlasting. For the papists say, that when we construe to beleeue in Christ, to bee, to beleeue the pardon of our sinnes in and for Christ, that this is a glosse of our owne deuising. Wherefore to shew it, let this bee the first reason; So faith doth receiue and rest on Christ, as Christ is set forth to the beleeuer. But Christ is set forth vnto vs as our redeemer from sinne and death; *ergo* faith staieth on Christ as our redeemer from sin and death. For, this wee are alwaies to haue in minde, that Christ is the object of our faith, not abstractly and nakedly considered, but Christ with his benefices, Christ lifted vp as the brazen serpent, Christ set forth as a sacrifice propitiatory for our sinnes. And thus to receiue Christ and beleeue on him, is to beleeue &

re-

receiue in him ranfome from fin and death.

Secondly, I proue this from the difpofition of euery beleuer. That which pricketh and spurrieth the foule to Chrift; that the foule firft of all reacheth at, and receiueh in Chrift. But finne and death maketh the foule goe forth to Chrift; *Ergo*, it firft layeth hold on pardon of finne, and deliuerance from death. Thefe things are euident truths, in the experience of euery humbled and beleeuing foule.

Reason 2.

Thirdly, it may bee proued by the order of iuftification, that a iuftifying faith is to ftay on Chrift for the pardon of finne, or to beleue in him forgiuenesse of finne.

Reason 3.

The beleuer that hath got his finnes couered, he hath beleued the pardon of them. But euery beleuer whom God iuftifyeth, hath firft got his fins couered; *Ergo*, he hath before iuftification, beleued their pardon. It may feeme ftrange, that I fay, that the finnes of the beleuer are couered before his iuftification: but in nature thus it muft bee confidered. For the Lord cannot pronounce vs as iuft, till fome way hee fee vs innocent. To abfolue the guiltie is abomination with him. The order that is obferued in our iuftification will cleere the matter. Firft, there is a fight of our miſery, to which we are brought by the Law: Secondly, there is by the Gofpell an holding forth of Chrift, as our Redemption from finne and death: Thirdly, there is a working of faith in the heart to reſt on Chrift, as the ranfome from finne, and death. Now when a man is come hither, he is truly and really iuft. For he hath hold of the ranfome from all his finne. Then in the fourth place followeth the Lords voice

The order of
our iuftificatⁿ.

voice, iustifying this party, thus in Christ made righteous.

Reason 4.

Fourthly, it may be proued by the effects of faith: For that faith which iustifieth before God, which sanctifieth, which bringeth Christ to dwell in our hearts, which breedeth peace, yea giueth entrance vnto God with confidence, and boldnesse; that standeth in the trust of mercy, and in knowledge onely. But all these are made effects of beleeuing on Christ. The first part of the reason is euident: For if faith be onely the crediting of things to be beleeued, then these effects belong not vnto faith. For wicked men in their kinde, and the Diuels in their kinde, may haue such a perswasion.

Thus hauing proued sufficiently, that to beleeue on Christ, is to haue confidence of mercy, touching remission of sinne; I will now shew what may be objected.

Objections answered.
Scriptures that seeme to affirme faith to be onely a right perswasion of Christs person and offices.

The arguments are either drawne from Scripture or Reason. The first ranke proueth that it is true faith to think aright of Christs person & office. The Scriptures may be recalled to these three heads: *Mat. 16. 16. Thou art the Christ, the Son of the living God. Iohn 1. 49. Rabbi, saith Nathanael, thou art the Sonne of God, thou art the King of Israel. Iohn 11. 26, 27. He that beleeueth in mee (saith our Sauour vnto Martha) shall not dye. Beleeuest thou this? Yea Lord (saith shee) I beleeue that thou art the Christ, the Sonne of God that should come into the world. So Iohn 20. 31. These things are written that yee might beleeue that Iesus is the Christ, the Sonne of God, &c. See Acts 8. 37. and 1. Iohn 5. 1.* From all these Scriptures it may thus be concluded.

Ob.

Ob. To bee perswaded aright touching Christs person and office, is no particular assurance of mercie: But rightly to hold this, is iustifying faith: Ergo, iustifying faith is no particular affiance, but onely to hold truely the doctrine of Christ.

Ans^w. But it is false, that these examples mention no more but the holding of the doctrine in truth. For they all include an affiance of mercy, which may be thus proued. First, it is a generall rule, that words of knowledge include in the partie the affections also: much more, words of beliefe. Secondly, to see the cleere trueth of all these examples, wee must consider the disposition of Gods people touching the Messiah. As therefore they looked for the Messiah, so according to the prophecies they promised to themselves in and by the Messiah all good. The woman of Samaria, *Iohn* 4. could say, when the Messiah cometh, he will teach vs all things. And therefore *Math.* 11. 3. the Disciples of *Iohn* aske Christ, *Art thou hee that should come, or shall wee looke for another.* Where wee may see, that there was not a knowledge onely of Christ to come, but an expectation and an hope placed in him, as in whom all good promises should bee accomplished vnto them. So that if we consider the disposition of this people, whose hopes did hang on the Messiah, wee may plainly vnderstand how that to beleue the Messias, is not onely to know and giue credence; but to haue an affiance in him.

Thirddly, wee must consider these examples by that of *Thomas*, *Iohn* 20. 28. who as he confessed Christ and God, so was it with tearmes of affiance, saying, *Thou art my Lord and my God.* Fourthly, this may

Which yett
clude an affi-
ance of mercy
in him.

bee gathered by *Marthaes* words: *Iohn* 11. 26, 27. For when Christ asked her, Doeſt thou belecue this, that whoſo beleeueth on me ſhall not die euerlaſtingly; She doth anſwere, *Yea Lord: I beleene that thou art the Chriſt*: that is, Since I beleue this that thou art the Meſſiah, I cannot doubt but that thoſe that cleaue to thee ſhall haue euerlaſting life; teaching that theſe confessions imply an affiance and truſt of all good through him.

Scriptures af-
firming faith
to be a beliefe
of Gods power.

The ſecond ranke of places proue, that to beleue the power of God is iuſtifying faith. *Mat.* 9. 28. &c. Chriſt required no more of the blinde man, then to beleue that hee was able to heale him. And *Luke* the ſeuenth, that faith of the Centurion which Chriſt commended to be greater then hee had found any in *Iſrael*, ſeemeth to bee no more then a perſwaſion of Chriſts power to reſtore his ſicke ſeruant: *Say the word and my ſeruant ſhall be whole. verſe 7.* So *Marke* 1. 4. The Leper ſeemeth to doubt of Chriſts will, but was well perſwaded of his power. *If thou wilt thou canſt make me cleane.* And how is *Abrahams* faith otherwiſe ſet out vnto vs? then by this, that hee was fully aſſured that he which had promiſt was alſo able to doe it. *Rom.* 4. 21. Hence it is thus argued. That faith which Chriſt requireth, and confirmeth by miracle, that is a iuſtifying faith. But to bee perſwaded touching the power of God, is that faith which hee requireth, and hath ſo confirmed, *Ergo* &c.

I anſwere to the firſt part of this reaſon; that it is falſe. For the faith which Chriſt requireth to iuſtification, is ſuch a faith as doth acquite vs from our ſinnes, and procure vs righteouſneſſe: but ſuch a faith

is .

is not heere required, but onely a faith seruing to receiue a temporall blesting: to which faith it suffices to bee perswaded of Gods generall goodnesse and power, as hee is a Creatour. The which faith since it doth giue, vnto God, the glory of power aboue all his creatures, it pleaseth him to reward with temporall benefits, as a thing good in it selfe, though it doe not iustifie vs in his sight.

Which speake not of iustifying faith, but of a faith auailing to temporall blesting.

But *Abrahams* example must bee further examined and explaned, from the which they goe about to conclude the same thus. *Abrahams* faith was a iustifying faith. But his faith was not a perswasion of mercy.

Abrahams faith,

To confirme which, they make two maine exceptions at this example. First, that it was of a temporall promise; and *ergo*, the obiekt of it was not forgiveness of sins in Christ. Secondly, that it was of Gods power, *Rom. 4. 21.* and not of any speciall grace and fauour.

For the first, this promise was as well spirituall, as temporall. It was as you may see, *Gen. 15. 5. 18. & 17. 5, 6, 7, 8. &c.* of a seed which God would raise vp out of him, and of *Canaan* which should bee giuen to his seede; and in that seede, the blessed seede Iesus Christ: and vnder *Canaan* as a type, heauen was figured and promised. Now the obiekt of *Abrahams* faith, so farre as it did iustifie him, was that blessed seede which is Christ, *Gal. 4. 16.* For it was rather the sight of Christ which hee had by faith, then the perswasion of a sonne to bee borne to him, and *Canaan* to be giuen his seede, that made him to reioyce: as *Iohn 8. 56.* *Abraham reioiced to see my day, and hee saw it and was glad.* For the second, when they say it was a

was of a spirituall blesting,

In Iesus Christ.

Looked first
to Gods good
will, and the pro-
mise.

Next, to Gods
power, to su-
staine himselfe
in temptat. on.

Scriptures, pur-
ring faith in a
beliefe of
Christs death
& resurrection.

perswasion of the power of God, and not of his fa-
uour, they are mightily ouershot. For the text saith
first, *verse 20.* that he did not doubt of the promise
of God. Now the promise alwaies implyeth Gods
good will, and grace. The promise runnes not, I can
giue thee a leede, *Abraham*, and this *Canaan* to be pos-
sessed by thy seede; but, I will do thus and thus. How
then doth the Apostle let out *Abrahams* full beliefe
in this, that hee was assured that he who had promised
was able also to doe it? I answer: Not because *A-*
brahams faith did iustifie him, as it did belecue the
power of God; but because his iustifying faith which
was fixed on the promise, did sustaine it selfe by this
consideration of Gods power, in the time of triall be-
tweene the promise and execution. For vsually the
Lord puts a time of delay betweene these; vvherein
faith is exercised. Thus it was with *Abraham*, he had
a promise touching a seed; the execution is deferred.
Hereupon his faith is assailed thus. Thy body is dead
Abraham, thy wife hopelesse that way. These things
foiled *Sarab*. Now, when *Abrahams* faith on the
promise is likewise set vpon, hee holds fast the pro-
mise, and against these arguments of vnbeliefe, faith
opposeth the all-sufficient power of God, and su-
staineth it selfe with this consideration; God is able.

A third ranke of places tenderth to shew, that to
belecue Christ dead and risen is true faith: As *Rom.*
10. 9. If thou shalt confesse with thy mouth the Lord
Jesus, and shalt beleue in thine heart that God raised
him from the dead, thou shalt be saued. And *1. Cor. 15.*
3, 4. &c. it is made the summe of the Gospell, To
beleue the death and resurrection of Christ.

Hence

Hence thus they reason; To giue credit that Christ is dead and risen, is a iustifying faith: but this is no persuasion of mercy. *Ergo.* I answer; The Apostles must interpret and construe themselves. To beleue Christ dead and risen, as they taught him, is true beleefe, but they teach these things still with application; as, *Rom. 4. 25.* *He was deliuered to death for our sinnes, and is risen againe for our iustification.* And *Rom. 8. 34.* *Who shall condemne? it is Christ which is dead, yea, or rather which is risen againe; for vs:* for that is to be vnderstood in e- uery member of this sentence, which is added onely in the last, that *he maketh request for vs.* So also say the Apostles; *Acts 5. 31.* *that God had raised vp Christ to be a Prince and Sauour, to giue repentance to Israel, & forgiuenesse of sinnes.* Now thus to beleue the death & resurrection of Christ, as thereby to look for forgiue- nesse of sinnes, is not bare knowledge, but true affi- ance and assurance.

But these are to be vnderstood with applicatiō

And these are the scriptures from the which they would proue this generall faith to be true faith. Now follow the reasons by which they goe about to shewe, that there is not any particular assurance of mercie in faith. First then, thus they dispute; There is no faith where there is no word: but there is no word that saith to any of vs, Thy sinnes are forgiven thee. *Ans.* We haue a particular word infolded and wrapped vp in the generall promise, as it hath a commandement annexed thereto, for euery one to apply it to himselfe. If a King shall by proclamation exhort his subiects, that are risen in armes against him, to lay downe their armes, and submit themselves vnto him, and withall promise that whosoever shall so doe, shall haue his par- don:

Adverse reasons answered.

How we haue a particular word for the pardon of our sinnes in parti- cular.

Faith and pardon of sin go together.

Pardon of sin hath its being in the word of promise before we enjoy it.

don: is it not as good and firme to euery one that cometh in accordingly, as if the King had by name said to him; Thou and thou shalt haue thy pardon? Now doth not God promise pardon & mercy to euery one that beleeueth in the name of Christ? and doth he not command euery one to beleeue in Christ, and to take this promise as made to him in particular? What then is this? but euen as much, as if he did say to euery beleeuer by name; Thy sinnes are forgiven thee. Secondly, they object, Iustifying faith goeth before iustification, but the beleeve, that our sinnes are pardoned, must follow the pardon of them: which they thus proue; The beleeve of the pardon of our sinnes doth follow our iustification, or else wee beleeue our sinnes pardoned when they are not; but this were a false and foolish faith: *Ergo, &c.* *Ans.* Neither of these is true; For neither doth the beleeve of the pardon of our sins follow our iustification, nor yet doe wee beleeue our sinnes forgiven before they bee forgiven. For God hath thus appointed, that whensoever a sinner beleeueth and repenteth, his iniquity shall then be done away. They goe together. But it will bee asked, How faith can beleeue the pardon of sinne before the pardon is really made? we cannot see a thing before it be, and something is presented to vs that is visible. *Ans.* Faith requireth one kinde of object, sense another: the object of sense must bee actually existing in the nature of things: but it sufficeth, that the object of faith be in the word of promise. Now the pardon of sinne hath its being euen before it be beleeued; in regard of Gods decree, then also of Christs merit and purchase, and lastly, in the word of promise, which doth assure thee,

thee, that vpon thy beleeuing, thy finnes are pardoned. Now, faith taketh this pardon presented to it in the word of promise, and trauailing with it bringeth forth the actuall remission of our sinne, which vpon our faith wee receiue from God. Again they say, if this be iustifying faith, to haue trust and assurance that our finnes are pardoned, then we cannot say as we are taught to pray; Forgiue vs our finnes. *Ans.* That doth not follow: for as in other graces, so in faith wee must grow, and go from faith to faith, more & more strongly to beleeue the pardon of our finnes, which already in part wee beleeue: this is it then which vvee craue in that petition, (which we may well do, yea, & ought to do) that for our daily trespasses which wee fall vnto, we may by faith apprehend and obtaine the pardon of them; and for our former trespasses, that the pardon of them may be made good to vs, and by a greater measure of faith more firmly apprehended and confirmed to our soules. Lastly, they obiekt, Faith is the cause of confidence, *ergo* not confidence it selfe.

Ans. It doth not follow; but rather the contrarie: it breedeth confidence, *ergo* it hath it: for nothing can make another thing hot which hath not heat in it selfe: nor could faith ingender confidence in the beleeuer, if in its owne nature it did not containe the same.

That we beleeuing on him) Before we come to the v-
ses of this point, wee may heere fitly obserue another
point that hath much affinity with the former: that is,
Whence it is, that faith saueth and iustifieth vs: it is
not for its owne worth, but for Christ on whom it
resteth. *G O D gaue his onely begotten Sonne* (faith
Christ)

How wee doe
pray for the
daily pardon of
our finnes.

Doct. 7.
Faith doth iu-
stifie vs not of it
selfe, but for
Christ whom it
apprehendeth.

To be iustified
by faith, and by
Christ apprehended by
faith, is all one.

Christ) that we beleeuing on him might haue life, teaching vs, that for this object (that is, Iesus Christ the onely begotten of God) to whom it is referred, whom it apprehendeth, wee are iustified and saued. Wee are to know then, that when we say we are iustified by faith, it is all one with this, that wee are iustified through Christ apprehended by faith. The Papists say indeed, that this is a glosse of our owne making. Wherefore we will a little further cleare and confirme the poynt. First then, the phrase of Scripture (if we well mark it) will teach vs thus much; that it is not the worthiness of faith for which we are iustified: for wee read, that of faith, and by faith, and through faith wee are iustified; as *Rom. 3. 30. & 5. 1.* but we neuer read, for faith we are iustified, as it it were ascribed to the worth of faith. But not to stand on this, the euivalence of the former phrases is the expresse word of the Scripture. In the third chapter of the Epistle to the *Romans*, and elsewhere, oft we meet with this phrase, *Wee are iustified by faith*: now in the fifth chapter of the said Epistle it is said, verse the 17. that *we shall raigne in life through Iesus Christ*; and verse 19. that *by his obedience we shall be made righteous*. What in the first place is called iustification and saluation by faith, that in the other is called making righteous, and raigning in life through Christ and him beleued on. So also *Acts 3. 16.* First, (saith Peter) *his name hath made this man sound through faith in his name*: and then the faith which is by him, hath giuen to him this disposition of his body. Is it not plaine here, that faith hath healed him, is as much as his name, or Christ beleued on hath healed him? the one phrase doth expound the other.

But

But beside this, there are pregnant reasons to manifest this thing. First, then Faith doth onely so iustifie vs, as it apprehends the righteousness of God. But Christ onely is the righteousness of GOD. Hee is *Iehoua our righteousness, Ier. 33. 16. the Sunne of righteousness Mal 4. 2.* No righteousness can suffice to our iustification, but such a one as God doth ordaine and allow; nay, such a righteousness as is of and in him, who is not onely man, but God also; for it must counteruaile infinite sinnes, and suffice for many thousands that are to be saued. Nor can such a righteousness doe vs any good, vnlesse as it is most sufficient in it selfe, so it bee made ours? And where is such a righteousness to be found, but in Christ? And how can any conceiue it otherwise to bee made ours, but as by faith it is apprehended of vs? Heere the Papists say that Christ is our righteousness two waies. First, because he meriteth the pardon of sinne, which is reckoned ours. Secondly, because he worketh righteousness in vs. *Answ.* It is very true, that Christ doth sanctifie vs: notwithstanding hee doth not make vs righteous before God, by this inherent righteousness. For, wee are the righteousness of God, not in our selues (as we should be, if this infused righteousness were the matter of our iustification) but in him. *2. Cor. 5. 21.* And *Phil. 3. 9.* when *Paul* doth oppose the righteousness which is of Christ and of God, to that of the Law, which also he doth call his owne, as being inherent in him, hee doth cleerely shew that Christ is not our righteousness by that righteousness which the spirit doth beget in vs (for that is legall) but by another righteousness resting in his owne

H

person,

Reasons of the point.

Reason 1.

Christ is Gods righteousness:

Whom faith onely doth make ours.

How Christ is our righteousness.
Not by sanctification;

But by imputation.

person, and not transfused, but imputed to vs.

Reason 2.

Secondly, Faith and workes in this matter of iustification are alwaies opposed. *Ephes. 2. 8, 9. Rom. 2. 27.* But now if faith iustifie vs as a worke, they are not then opposite, but may well stand together.

Reason 3.

Thirdly, when we say that faith doth saue, iustifie and purifie vs, if we vnderstand this of the inward act of beleeuing, wee are made our owne Sauours and sanctifiers. For it is cleere, that wee saue our selues, when from our selues doth proceede that act, by and for which we are saued.

Reason 4.

Further, the least true faith, though it be vnperfect doth iustifie. It cannot then bee, that it doth this by its owne value. For how should a weake and small faith, that is as a graine of mustard seede, be of equall value to a greater measure of the same? when things of the same kinde differ in value according to their quantitie: as there is much odds in worth betweene a mite, and a massy wedge, though both be of the purest gold. Wherefore this excellent worke of iustification, must be ascribed vnto the thing beleeued on, that is, Iesus Christ: which a small and weake faith doth as truly apprehend and possesse vs of as a stronger.

Reason 5.

Lastly, it was an errour which the Gnosticks held, that their faith did iustifie for the excellency of it.

Pses.

a. It cleareth
objections a-
bout this
doctrine.

First, this doth serue to cleere some objections about this doctrine. For, to some wee seeme not well aduised, to exclude workes from iustification, when faith is an habite and worke of the soule, as is loue, and other graces of the spirit; and others may think that wee prize faith at too high a rate, to make it that
which

which doth giue vs righteouſneſſe, and procure vs title to that ſuperexcellēt waight of glory. It were ſomewhat, that theſe ſay, if we did teach that faith did iuſtifie as a worke, or ſhould make faith it ſelte our righteouſneſſe, vvhich formally doth to preſent vs to God. But that is farre from our minde. It is Jeſus Chriſt onely that is our righteouſneſſe: it is onely his obedience, by and for which we are righteous before the Lord. Faith hath no further hand and ſtroke in this weighty worke then as it doth looke to Chriſt, lay hold and poſſeſſe vs of him, that wee may haue him vvith his merits, to preſent to GOD in our behalfe.

Secondly, this doctrine doth not a little comfort thoſe that are weake in faith. Weakenefſe of faith is a want that many of Gods people doe bewaile in themſelues; and for which they do wet-nigh deſpaire of themſelues. And it is a worthy grace, to be ſtrong in faith, as was *Abraham*. For by it the heart is ſtabliſhed againſt all aſſaults, and is filled with peace and ioy in all eſtates: and the more our faith is, the more doe we abound in the aſſurance of our iuſtification, and the pardon of our finnes. Notwithſtanding, let not any be out of heart, for the ſmall and ſcanty measure of his faith, if he haue true faith: It is not the excellencie and great measure of his faith that doth make him righteous before God; but Chriſt whom faith doth receiue and apprehend, which a weake faith can doe as well as the ſtrongest. Say not then my faith is weake and feeble: Is it a true and ſincere faith, which renouncing all other matter of righteouſneſſe, doth depend and caſt it ſelfe on Chriſt

2. It comforteth the weake in faith.

Since faith is not our righteouſneſſe; But Chriſt,

for pardon of sinne and saluation? Be then of good comfort: thou art as fully and perfectly righteous before God, as he that hath the strongest faith in the world. For thou hast Christ; who is righteousness, and perfect righteousness, to euery one that doth beleue: euen as well to him that beleueth with a feeble faith, if a true one, as to him that beleueth with a strong faith.

Who is apprehended by a weake faith as well as a strong, Euen to saluation.

Looke not then on thy faith; but consider him, that is Iesus Christ, on whom thy faith doth looke and repose it selfe, and know that he is righteousness sufficient to thee. They that did looke on the Brazen Serpent but with one eye, yea, but with halfe an ey, were as well and fully cured of the deadly stings of the fiery serpents, as those which beheld it with both. If the Prince bee disposed to bestow on sundry malefactors their Pardon, or some precious Jewels vpon Beggars; they are as fully acquitted from their finnes, and made as rich by the possession of that Iewell, which accept of these, albeit with shaking and trembling, as they that receiue them with lusty and strong hands. Euen so is the case heere. Hast thou but a diminish faith, yet such a one as doth looke vp to Christ, and onely to him for saluation? Hast thou but a weake trembling faith, yet such a one as thou doest reach out to receiue Christ that rich Pearle of heauen, and the pardon of thy finnes offered in him, and doest claspe it about him with all thy feeble strength? Make no doubt, but that thou art iustified in the sight of God, doest stand clearely acquitted from all thy finnes, and shalt be healed of all their deadly stings. It is the possession of the Iewell, not their strong holding of it that

that doth make those beggers rich; and the Kings Pardon that doth discharge Malefactors from the danger of the Law, so they be willing to accept and pleade the same. And so it is not our strong or weak faith that is our righteousness, and discharge before God; but Iesus Christ, and his obedience. This onely is required on our part, that we accept him offered vs in the Gospell, and relye on him for full righteousness, and redemption; which a weak and feeble faith doth as truely and entirely (if not more) as the strongest. Nay, let mee say more, for the comfort of such as are weak in faith: If they haue but a true desire to beleeue, and cannot yet in an expresse and explicite manner beleeue on Christ, they haue Christ, and enioy him vnto righteousness, and the pardon of their sinnes.

Since the true possession of him saueth vs, not our strong hold of him,

He is enioyed euen by a desire to beleeue.

If a man should want hands to receiue his Princes Pardon tendered to him, it would suffice to entitle him vnto it, and the benefit thereof, To shew his will to accept it: euen so will God in rich mercy accept in a broken and humbled soule a desire to beleeue, for faith it selfe: and thereby shall they become possessed of Christ with all his merits, to the saluation of their soules. *Blessed are they that hunger and thirst for righteousness: for they shall be satisfied* Math. 5. 6.

Lastly, this doth shew how grace and faith doe well agree in our iustification. Workes cannot stand in this matter with Gods grace, as they are vrged to merit any thing toward it. For that it is not wholly of grace, which in the least degree doth come of merit. But faith as it doth iustifie vs, doth bring nothing of its owne to present to God, and to make

3. It accordeth grace & faith in our iustification.

Since faith
doth tecke for
all from Gods
grace in Christ.

the beleuer righteous, it doth challenge nothing for its owne worth; but doth seeke all righteousness in Christ alone; doth onely take Christ for its righteousness, as he is ordained and giuen by the grace of God; doth onely present him, and his obedience, and plead Gods grace and mercy promised in him. It doth nothing derogate from the Kings grace in giuing a Pardon to his subiect, and from hauing the whole praise of his safety, that his subiect doth receiue, and plead the same for his life: nay, rather hereby doth the subiect proclaime to all men, that he hath no other meanes to scape the gallows, but the gracious pardon of the King. Euen so faith doth not any thing obscure Gods grace toward vs, but rather aduance it. For can a poore sinner giue larger testimonie, and more amply set out the glory of Gods grace, then when disclaiming himselfe, and his best workes, as filthy clouts, he doth wholly flye vnto, and relye vpon Iesus Christ his obedience, and Gods gracious pardon of his sinnes, by and through him? And if the life and safety of a Malefactor saued by the Kings pardon, notwithstanding his receiuing of it, be wholly ascribed to the grace and mercy of the Prince; how much more must our saluation, notwithstanding that we beleeue in Christ be the praise & glory of Gods rich grace? whose grace it is first to prepare and offer Christ vnto vs, and saluation in him; and then also to giue vs faith (which otherwise wee could neuer haue) to receiue and beleeue on him.

It followeth; should not perish, but haue life euermore.
We are now at length from the meanes come to consider the benefit: which doth stand on two parts, as
hath

hath bene before touched ; 1. in deliuerance from that miserable state wherein we were ; *should not perisb.* 2. in conferring great good vpon vs ; *but haue eueral-ling life.* The first thing that heere we may obserue, is, what wee are before and without faich, even lost wretches. It is by faich in Christ that wee are kept from perdition : which teacheth plainly, that by nature, before the Lord hath quickened vs by faich, we are all children of perdition. But of this more largely and more fitly in another place. Secondly therefore obserue, that though wee bee by nature dead, yet by faich we are quickened, and made partakers of life eueralasting. So Christ, verse 36. of this chapter ; *Hee that beleeueth in the Sonne, hath eueralasting life.* And chapter 5. 24. *Verely, verely, I say vnto you ; Hee that beareth my word, and beleeueth in him that sent mee, hath eueralasting life, and shall not come into condemnation, but hath passed from death to life.* And Iohn 17. 3. *This is eternall life, to know (that is, with the knowledge of faich) thee to bee the onely true God, and whom thou hast sent, Iesus Christ.* For Christ is our life ; *our life is in him,* Col. 3. 4. And therefore whosoener do beleeue in him, haue life through and with him, As 1 Iohn 5. 11. 12. From this principle we may see the same conclusion to be gathered ; *God hath giuen vs life, and this life is in his Sonne: he that hath the Sonne hath life, he that hath not the Sonne hath not life.* But to see this better, how by faich we come to haue life eueralasting, we must consider that we haue it either in regard of the beginning, or of the accomplishment and perfection. If once we bee brought to beleeue in Christ, life eternall is then begonne in vs ; Iohn 7. 38. *Hee that beleeueth in*

Doct. 8.

We are by nature lost wretches.

Doct. 9.

By faich we are quickned and entitled to eternall life.

For Christ is our life, whom by faich we possesse.

1 Eternall life is by faich begun in vs,

me

me, out of his belly shall there flowe riners of water of life.

Neuer to be extinguished.

And the nature of these waters is such, that they neuer let the soule thirst againe, but they are in the beleeuers a well of water springing to eternall life. *Iohn 4. 14.*

Neither let any man except, That they shall be so, vntill a man cast them vp againe: for that cannot bee; since if they could be cast vp, how should they then be a well in a man still springing to euermore life? By faith we receiue the promised spirit. *Gal. 3. 2. 4.* By faith we haue Christ liuing in vs. *Eph. 3. 17.* Who since hee cannot dy, as the Apostle teacheth, *Rom. 6. 9.* wee must not thinke that this life begunne once in any member, can vterly bee extinguished. For this life is a fruit of the spirit, the first resurrection, a life in substance all one with that blessed and glorious estate which wee shall enioy. It is an eternall life, euen for the qualitie and condition of it, and not onely by reason of the promise of God, the merit and intercession of Iesus Christ. Secondly, If once we beleeuers, wee also come to haue the fulnes of life euermore, and that 2. waies, *de facto*, or *de iure*, in regard of the thing it self in very deed, or in regard of right vnto it. For euery beleuer hath in very deed the fulnes of life & glory, though not in himselfe, yet in his head Christ Iesus. Hee may say; My head Iesus Christ is glorified, and I in my head sit in heauen. Thus the Apostle speaketh, *Eph. 2. 6.* God hath raysted vs vp together, and made vs sit in heavenly places in Christ Iesus. Secondly, wee haue the accomplishment of glory, when wee beleue, in regard of right and propriety thereunto. When first wee beleue, then we are intituled to life euermore. Euen as the title to an outward inheritance followeth vpon the birth:

3. Thereby wee obtaine euen heere the fulnes of it.

In deed in Christ who is glorified for vs.

2. In right, we hauing right thereunto.

birth: so the right and hope of this kingdome doth follow our spirituall birth. None that are not begotten of God by water and the spirit shall enter into the kingdome. *He hath begotten vs vnto an inheritance. 1. Pet. 1. 3. 4.* Now the Lord begets vs his sons & daughters, when he giueth vs to belecue. For first, the good pleasure of God resteth on his naturall and onely begotten Sonne, on whom when we come to lay holde by faith, *we are then made sonnes. John 1. 12.* Yea, *sons accepted. Eph. 1. 6.* And being sonnes accepted, *wee are heires, euen ioynt-heires with Christ. Rom. 8. 17.* The glory of heauen is therefore called by the name of Adoption, because it followeth thereon, and is the thing to which we are adopted. By faith therefore when we obtaine to be the sonnes of God, wee also thereby obtaine that euermlasting life which is to be reuealed.

By our spiritual birth.

As Gods sons and heires.

Which truth that wee may cleare somewhat better, obserue with me briefly these three things. First, then, *Christ hath merited life euermlasting no lesse for vs, then righteousnes: as Heb. 10. 19. 20.* By the bloud of Iesus we may be bold to enter into the holy place, by the new & liuing way which he hath prepared through the vaile, that is, his flesh. And *Heb. 9. 15.* *Through the death of the Mediatour wee which are called, receiue the promise of the eternall inheritance.*

For Christ hath merited it for vs.

Secondly, faith applies and apprehendeth the one as well as the other. *We are saued by grace through faith. Eph. 2. 8.* It is the Apostles meaning, that faith doth looke vnto, and lay holde euen of saluation it selfe, which we haue of Gods grace, as well as of any benefit tending thereunto. And if it be objected, that hee speaketh not of life euermlasting, which is laid vp for vs

2. Faith doth apprehend it also as well as righteousnes.

in due time to be reuealed, but of the present saluation and redemption, whereof heere wee are partakers; I answer: It is manifest in the verse going before, what he meaneth by saluation; euen specially the treasures of glory: *God hath raised vs up together, and made vs sit in heauenly places, &c.* For wee are saved by grace through faith.

3. Faith doth euer rest vpon it, vntill wee come to enioy it.

Thirdly, Faith doth not onely beginne to apprehend it, and then leaue vs to workes that wee may attaine it: but faith doth still apply life vnto vs, till wee are iustified and saved. *By faith we stand and reioyce vnder the hope of the glory of God. Rom. 5. 2. Wee are kept by the power of God through faith vnto saluation, which is to be reuealed. 1 Pet. 1. 5.* So that our faith neuer giueth ouer, till wee haue this saluation, euen the end of our faith. And these considerations doe sufficiently shew, that faith is it, or rather Christ receiued by faith, by & for which we are righteous and accepted, yea, and at length attaine life euerslasting.

The opinion of the Papists touching life eternall,

and merit of workes,

Our dissent from th.m.

Now let vs consider a little what is the sentence of the Papists in this poynt. The Papists then confesse, that life is merited by Christ, and is made ours by the right of inheritance: so farre wee go with them. Yea, touching workes they holde many things with vs, that no workes of them selues can merit life euerslasting: 2. that workes done before conuersion can merit nothing at Gods hand, much lesse life euerslasting: 3. that there is no merit at Gods hand without his mercy; no exact merit, as often there is amongst men: all these are true. The point whereabout wee dissent is, that with the merit of Christ and free promise, they vwill haue the merit of workes ioined, as done by them who
are

are adopted children. That which directly must be opposed vnto this, is; that Gods gracious promising, and giuing it to vs in Christ, cannot stand with the merit of our workes.

Gods grace
and any merit
of workes can-
not stand to-
gether.

And the Scripture herein is so euident, that some of the Papists are forced to deny this conianction of a double title vnto life eternall. For in the fourth of the *Romanes*, 4. the wages cannot be counted both by meere fauour, and also by debt and desert: and *Rom.* 11. 6. If it be of grace, then not of workes; for grace then were no grace. In which place obserue this, that fauour and grace are meant and to bee taken for the rich grace of God, which is now made manifest in Christ. For otherwise, there is a grace which may stand with workes. It was grace that God did couenant with man in *Adam*, that, had hee stood in righteousness, hee should haue deserued eternall life: but the riches of grace, of meere grace, cannot abide one worke as meritorious to be coupled with it. If any, heere, except: The Apostle speaketh of workes of the Ceremoniall Law, or done by force of nature, not by the grace of Christ; I answer, that in the first place, the Apostle reasons of the workes of *Abraham*, being now iustified, and euen in the flower and prime of workes.

As it is euident
by the Scriptu-
re.

Workes of
grace being ex-
cluded from
iustification.

Further, we may see plainely, *Ephes.* 2. 8, 9, 10. that grace doth exclude al workes of regeneration. *We are saved* (saith the Apostle) *by grace, not by workes.* What workes? Such as are ceremoniall or done in our naturall state? No, nor by workes of regeneration, euen such good workes, as we are created to in Christ Iesus. And marke heere the reason of the Papists. All

Our workes (say they) come from the grace of God in vs, and are from Christ dwelling in vs: *Ergo*, it hindreth not the grace of God, nor Christs merit, that we haue them, and merit by them. Now the Apostle doth inferre the quite contrary. Our workes, euen our best workes cannot saue vs. Why? For they are not ours; but they are of God, whose workmanship we are; being by him created vnto them.

Gal. 3. 12. 13.
And to th and
the Law being
opposed.

Further, *The iust doth liue by faith*: *Ergo*, he cannot liue by doing. For, *The Law is not of Faith*. Nor is faith of the Law; neither can these two be conioined. As *Gal. 3. 18*. If the inheritance be of the Law, it is no more by the promise: but God gaue it freely by the promise. Marke heere that there is such opposition betweene workes and grace, that a thing cannot bee together a donation of mercy, and deserued by working. If any thing bee ioined with Christ, as together meritorious of righteousness and life, it abolisheth Christ.

But why then doth God promise life everlasting to workes? *If ye mortifie the deeds of the flesh, yee shall liue. Rom. 8. 13. if yee sowe to the Spirit, you shall reape of the Spirit life everlasting. Gal. 6. 8.*

The conditions of the Gospel, are not covenants binding to merit, but simple conditions, according well with mercy.

I answere herunto; that there are some conditions simply conditionall, that doe well stand with grace. Such are those conditions, whereon they onely interceding, we promise and undertake to doe a matter, or bestowe a kindnesse on any. As, *Goe with me to such a place, and I will giue thee hidden treasure. Come to me to morrow, and I wil giue thee an hundred pound.* There are other conditions, which haue the reason of a cause meritorious. Such doe not onely intercede, but

but deserue vpon contract as much as wee promise;
as, Doe my worke well, and I will pay you truely. Of
this kinde are those conditions which are contained
in the Law: *I see this, and thou shalt liue.* As for the o-
ther of the Gospell, they are onely bare and simple
conditions, which deserue nothing; but must inter-
cede, and preceede the bestowing of eternall life.

And heere it were worth our labour, to consider
the grounds of merit, which the Papists lay downe in
the chiefe of their arguments. They are these; First,
Christs Merit: Secondly, our Adoption: Thirdly,
our Workes: Fourthly, Gods couenancing with vs.
But none of these are sufficient to establish merit. For
first, we cannot merit as children eternall life; because
it is our right by birth. No child can be said to me-
rit the inheritance to which hee is borne: and how
doth any merit that which is his right already? Nor
doe our workes of themselves merit; when all obe-
dience is but a witness of our thankfulness; nor is
there any proportion betwene the duty and the in-
heritance: Neither yet as they are died with the blood
of Christ, or doe come from his spirit. For, as they
are of Christ, dwelling in vs by his spirit; so are they
also from our selues, having a Law of sinne dwelling
in vs, and lusting against the spirit, which make them
to be done imperfectly and by halues. But this (say
they) maketh them the more meritorious, because
they bee done with the greater difficultie. Yea, but
this is a doctrine which the Apostle knew not. For
then hee needed not to haue cried out in that respect;
O miserable man that I am, &c. and to flye to Christ
that he might escape condemnation, as he doth, *Rom.*

4. Grounds of
the merit of
workes laid by
Papists:

But they are
false ones.

7. 24, 25. And for their couenant, it is not a couenant, binding vs to doe any thing meritorious toward the obtaining of life; but onely a simple condition, requiring something to be done before the full fruition of glory, but well agreeing with, and no way hindering mercy.

It is further objected, that life eueralting is a reward, and that rewards are deserued.

Rom. 4. 4.
There are rewards of fauour as well as desert.

Answ. All rewards are not due vpon, nor giuen for, desert; there is a reward giuen by fauour. When Paul saith, that *to him that worketh, the reward is counted not by fauour, but by debt*; doth hee not insinuate so much, that some oft receiue euen liberall rewards onely vpon the fauour of the donour? And our Saviour saith: *Luke 6. 32. And if yee loue them that loue you, what thanks shall ye haue? &c.* The word χάρις, which signifieth a gratuitie, as it were, and a reward of free fauour, importing thus much, that what reward men haue of God, euen vpon their best seruice, it is but χάρις, a gratuitie; no ἀπέλμα, no debt vpon desert.

Lastly, they say, that which is giuen according to workes, is deserued by workes. But so is eternall life.

Workes haue a reward not as merits, but as testimonies of Faith.

Answ. That indeed which is giuen according vnto workes, as the meritorious causes thereof, that may wel be said to be deserued by workes. But now eternall life is not so giuen, but is bestowed according to workes, as they are testimonies of our faith, whereby we rest on Christ, onely for our saluation, and for whose sake onely beleued on, they expect eternall life.

Vses.
1. It sheweth the prerogative of the faithfull:

Now for the vses of this point: First, it doth shew vs our prerogative that we haue by faith; and should excite

excite vs to reioice therein; yea, to long and labour fully to enioy it. What is then the prerogative of such as beleeue? Surely, as Saint *Paul* saith of the Jew, *Rom.* 3. 2. much euery manner of way. For thereby wee are brought out of dismall darkenesse, to walke in the light of Gods countenance and truth, wee are translated out of the wofull condition of eternall death, to life and immortalitie; both which are brought to light for vs, to behold and enioy by the Gospell. *2. Tim.* 1. 10. wee are made aline to God; exalted to the dignitie of Gods sonnes and daughters; called to the hope, yea, inuested with some possession of euerlasting life. And are not these, great preferments aboue the residue of mankinde, who through vnbeliefe, abide still in death and misery? Are not these worthy dignities for earth and ashes as wee are to attaine to? Behold (saith *Iohn*, 1. *Ioh.* 3. 1.) what loue the Father hath shewed vs, that wee should be called the sonnes of God: Yea, it is an honour and dignitie so to be. *Iohn* 1. 12. When *Saul* did offer vnto *Dauid* to make him his sonne, by the marriage of his daughter, it did seeme too high an honour for him, whose parentage was meane, for to accept. Seemeth it vnto you (saith he) a light thing to bee a Kings sonne in law, seeing I am a poore man, and of small reputation. *1. Sam.* 18. 23. What an vnspeakable dignitie is it then, that by faith wee obtaine to bee the sonnes of the great King of heauen and earth, are made his heires, and adopted into fellowship of eternall life and glory, with Iesus Christ? For God dealeth not with vs, as *Abraham* did with his base sonnes; so to call them vnto whom he gaue gifts, and then sent them packing. *Gen.*

Who are there-
by Gods chil-
dren & heires
of life.

Which is a
great dignity.

25. 6. God doth not so turne off his faithfull ones: but he receiueth and keepeth them in his family; and admitteth to be partners in the inheritance, with his *Isaac*, euen with his Christ, who is the heire of all things. It is then an inheritance, that by faith we are begotten too; and such a one as is immortall, vndefiled, and neuer fading. It is life that we obtaine; life I say, which of it selfe is most sweet, chiefly to such as we were, who were condemned to die, and could looke for nothing but death: and such a life as is both accompanied with all fulnesse of ioy, peace, glory and happinesse, and shall also euer endure.

Wherein we
should reioice.

And long to
enjoy it in
heauen.

Now then this being our prerogative, how should we reioice therein? And what should wee more long and labour to enjoy then this? *Reioice not in this* (saith our Sauour to his Disciples, *Luke 10. 20.*) *that spirits are subdued vnto you*; but if you reioice in any thing, reioice that *your names are written in heauen*, and that you are appointed to liue in glory there. And truly blessed *Paul* did so prize this hope laid vp in heauen for him, that for it he neglected and forgate all things behinde, and did onely looke and endeauour himselfe vnto this happinesse which hee saw before him, following hard toward the marke, for the price of the high calling in Christ Iesus. *Phil. 3. 13, 14.* Yea, the desire of it was so vehement, that it made him sigh and groane, longing to bee clothed with this Tabernacle which is from heauen. *2. Cor. 5. 2.* Would not a poore begger, if he should vnderstand of some great and goodly living fallen to him in a farre countrey much reioice therein, long to goe to see it, and take possession of it? And if any man should offer to de-
taine

taine it, would he not strue with all might, and sue for it at the law, in *forma pauperis*, as wee lay, rather then goe without it? Doubtlesse, wee haue dead and dull hearts, if wee doe not reioice in this life and glory, which by faith in Christ wee obtaine; if wee doe not long to take our iourney vnto heauen to haue the full fruition of it; and doe not strue for it with praiers to God, & struggle with all our power against the world and Satan that would defeat vs of it. Children, for want of vnderstanding, mind not those goodly possessions they are born to; content if they haue a hobby-horse to ride, a painted rattle, or coùters to play with: And is it not of a childish ignorance concerning the glory of eternall life, that we so little minde it, and carelesly look after it? but are well contented with these painted bables of the world, & spend all our thoughts and strength about them? It should therefore bee our continuall praier vnto God, (as *Eph. 1. 18.*) that the eyes of our minde may bee lightened, that wee may know what is the hope of Gods calling, and what is the riches of this glorious inheritance. One cleare view of this glorious condition would rauish our harts with the loue of it, and excite all the powers within vs to lay holde of it.

Which wee doe not, or want of vnderstanding.

That we are to beg of God.

Secondly, wee may learne patience, and vvith the more quiet mindes to beare afflictions and worldly losses, from the contemplation of this euerlasting life, which we haue by faith in Christ. *Abraham* did leaue his friends, his native country, & all his earthly hopes there, which were not small, and came to dwell in a strange country, where he susteined many grieuances by the vncircumcised and heathnish people, and was

2. It teacheth vs patience in worldly losses and crosses.

K

exerci-

exercised with sundry troubles ; all which hee passed ouer with singular patience, by the hope and desire of eternall life, and that heauenly country to which hee was called. *Heb.* 11. 8. 9. 10. 16. So likewise *Moses*, that man of God, did quit *Pharaohs* court, & let light by all the pleasures, wealth and honours of it, chusing aboue these the rebuke of Christ, and to suffer affliction with Gods people. And what gaue him in these and all his sufferings, encouragement? but the large recompence of eternall life, which he saw before, & had respect vnto. *Heb.* 11, 24, 25, 26. Finally, the faithfull Hebrewes are highly commended by the Apostle, *Heb.* 10, 32, 33, 34. for their great patience which they shewed in bearing afflictions ; enduring reproaches, being partners with Gods persecuted people, and suffering with ioy the spoiling of their goods : of which their patience, this was the ground, that they knewe in themselves, how that in heauen they had a better, and an enduring substance. If a man of noble birth & rich reuenue, traualing homeward through a forraine land, should there haue base indignities offered him, nay, should fall into the hands of theeues, and by them be stripped of his rich apparell, and robbed of all his mony ; all this would the lesse trouble him, for that he meant to stay among these churlish people no longer then needs hee must : and if hee could make shift for a season, till hee came to his native country, that he knew himself there to haue friends that would honour him, and golde and siluer enough to supply this losse, and fully to furnish him. Why then should we fret and grieue at the base intreaty which wee receiue from worldlings? at the wrongs and reproaches that

Since by faith
we know of
better things
referred for vs.

that are offered vs? at our worldly losses? and generally all the miseries of this life? For haue not we an heauenly home, and an eternall life by Christ prepared for vs? at the which if wee once arriue, wee know by faith that there we haue friends, euen God, his Saints and Angels, who will honour vs, riches and treasures inestimable to store vs, ioy and glory vnspokeable to refresh vs. None would thinke it strange to see a poor man that did carry at his treasure about him, to whine and cry, if falling into the hands of theeuers hee did at once leese all; for hee is cleane vndone, and hath nothing left to succour him: but it were extreame basenes in a wealthy man to take on for the losse of some small summes, when it is well knowne, that hee hath thousands at home that are safe and entire. Thus for worldly men, wee may well allow them to chafe and fret, howle and cry at the losse of their outward peace, wealth, mirth, honor and reputation. For (alas!) how can they doe otherwise? they are become starke beggers; are cleane vndone; haue nothing left; nor know not whence to looke for a supply: but truely Gods people doe too too bad shame their profession, who in outward afflictions and losses grow impatient, and are out of hart; whose losses are nothing to that which is left them, and whose hopes, which are in heauen reserved for them, will abundantly recompense all the miseries of this life.

Thirdly, This doth serue to establisth our hearts against sundry worldly cares and feares: we are in restless maner tossed in our selues, & distracted hither & thither, one while affecting earthly greatnes & abundance; another while carking for earthly necessities,

Which will recompense worldly life comforts.

Though worldly men in such cases whine not without cause, who leeling their worldly comforts, leele all.

3. It staierh our hart in worldly cares & feares.

For we need
not shate on
earthly brau-
ries, who haue
heauenly, which
are better,
meant vs.

Nor doubt of
earthly necessa-
ries, when God
hath giuen vs
an heauenly
kingdome.

and fearing the want of them: But all without cause. For what neede wee so admite at, and aspire vnto the glory and happinesse of this life, who haue an eternall life? that hath most excellent glory, riches, and happinesse ioined with it, prepared and giuen vs through faith in Christ. Is it not a base minde in a man, that is owner, or at least heire, of most sumptuous and stately palaces, to couet the poore cottages of beggers, that stand by the high way side, and repine if he cannot get them? What will satisfie vs, if heauen and eternall life cannot? Doubtlesse, *David* made account, that in this possession, he was as well as heart could wish. *The lines* (saith he, *Psal.* 16. 6.) *are fallen vnto me in pleasant places: yea, I haue a faire heritage.*

So also is it very strange, to see a godly man toile and moile for earthly matters, in feare of want. *Feare not, little flocke: for it is your Fathers pleasure to giue you a Kingdome;* saith Christ. *Luke* 12. 32. What is it that we are bid not to feare? The want of foode, raiment, and earthly necessities, which are mentioned in the former verses. And why? Because our Father in heauen doth meane vs a kingdome. For, what? hath God prepared an eternall life for vs, and will he not maintaine this temporall? Hath he purchased heauen, and the glory of it for vs, and will hee see vs perish for want of earthly things? There is not any earthly father, that doth with great summes of money, purchase large possessions for his sonne, and meaneth to bestow on him his whole estate, who will neglect to finde him with foode and raiment, and giue him such maintenance as is fitting. Perhaps he will keepe him somewhat short during his nonage, and not let him

haue.

haue his purse alway full of money, for his idle expenses, vntill he haue wit how to lay it out, and manage so great an estate: So heere, God doth not giue to his children outward things, alway in that fulnesse that they desire, because they haue not vnderstanding in this their nonage to dispoise of them; and it might be dangerous to feede their humours: but if by faith we can once see that he hath meant vs his kingdome, and appointed eternall life for vs; it is foule distrust to doubt that hee will forsake vs, and put vs to our shifts, for our earthly necessities.

Fourthly, it must excite vs highly to prize faith, and make vs looke about to get faith, and how to grow in it; *Peter* (1. *Pet.* 1. 7.) calleth faith a precious thing, yea, much more precious then gold. And surely, there is not a more precious iewell in the world then it is: by which we obtaine Christ, and all his riches; are drawn out of deaths dungeon, quickened with a spirituall, and interessed in eternall life. It is not all the gold of America, nor Rubies of the Ocean, that can doe this for vs: No, there is no other grace of the Spirit, but faith which can help vs to this benefit, possesse vs of Christ, and entitle vs to heauen. For as we can onely see the light of the Sunne with the eye, and take our foode with the mouth; so is it faith onely, by which we can see Iesus Christ, and enioy him for our righteousness vnto life. Yea, there is more moment in a weake faith to our saluation, then all other graces, though they were perfect in vs. Light and heate cannot be separated in the Sunne: Nor can faith, loue, repentance and other graces, be found single in a godly soule. But had a man perfect repentance, knowledge

4. It is an incitement to faith.

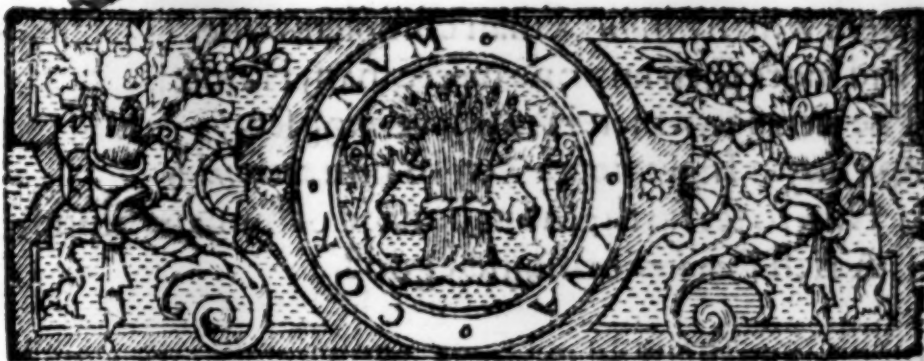
As by which we obtaine saluation in Christ.

And that onely,

Which is its speciall dignity aboue other graces.

and loue, these could not saue him, if there were not faith, to apprehend Christ for his satisfaction and a propitiation for his sinnes. A dimme eye to looke on the Brazen Serpent, was of more auaille to a poore *Israelite* stung with a fiery serpent, then the vse of all his other members. For what would the swiftnesse of his feete, strength of sinewes, nimblenesse of hands, &c. stand him heere in stead, if he had not an eye to looke on the Brazen Serpent? So without faith we lye dead in sinnes, and cannot but perish of the mortall stings which Satan hath given: It is onely faith in Christ that can cure our soules of them, and make vs heere to liue vnto God, and hereafter in all happinesse with him.

FINIS.



A Pillar, erected on the Graue, and
inscribed, to the deere memory of that
learned and godly Diuine, Mr. PAUL
BAINE. By I. E.

SOME Men in shape, are Diuels : and other some,
Mis-shapen monsters, we may truely say:
Brute beasts full oft in humane shape doe come,
Whom carnall sense and furious rage doth sway.
The forme and name of Men many retaine,
That come farre short of the right humane straine.

Againe : Some babes are demy-men, I know ;
In whom of man some ruder lines appeare :
But to mans stature few there are that grow,
Or the ripe nature of a man doe beare.
In troupes of men, to finde a Man at Noon
(With Torch-light) were a taske not easily doon.

Aye me ! (deare Baine) what treasure then we had
Whil'st thou amongst vs didst aliue remaine !
And by thy death (which good men made so sad)
What losse vnvalued doe we now sustaine !
Ah, harmefull Death ! what Age shall vs requite .
So great a dammage, and so fowl despite !

Deere

A Pillar erected, &c.

Deere worthy *Baine*, a man complete to be,
And more then any one meere man, I finde.
The vertues, which in most we *single* see,
As choyle Ingredients were in him *combin'd*,
Him to set forth; though made of humane bloud,
A rich *Pandora* of diuineſt good.

Rare is a faithfull, zealous Christian :
More rare, good conſcience and great learning meet.
One, of a thouſand, proues a godly man.
A learned Scribe ; a ſkilfull, a diſcreete,
A watchfull Paſtour ; Teacher excellent ;
Such who can finde ? vnleſſe *Paul Baine* be meant.

There was in him a blameleſſe innocence,
A feruent zeale, ſound iudgement, pearcing wit,
Not vulgar learning, moouing eloquence,
An vnderſtanding of deepe points, to it
An hart high-mounted, farre aboue the ſky ;
Yet low as earth, in true humility.

O Death ! I nere ſhould ceaſe of thee to plaine,
Who of ſuch treaſure haſt vs now bereft ;
Did not our loſſe turne to his greater gaine,
And had he not a world vnthankfull left ;
Which ſets at nought (as droſſe and baſeſt Mine)
Moſt precious Pearls, and of the brighteſt ſhine.

Worthy *Eliſa*, when thy Maſter deere
In flaming coach was rape vp vnto God,
Thou did'ſt obtaine, that (O thou happy Seer !)
His doubled ſpirit on thee might make abode.
Oh ! well were mee, if ſo within my breaſt
But halfe the ſpirit of this bleſt Saint might reſt.

I. E.

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